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GITĀRTHA SANGRAHA

(SUMMARY OF THE TEACHING OF THE
BHAGAVAD GĪTĀ)

BY YĀMUNĀRYA, A GREAT TEACHER OF
THE *VIŚIṢṬĀDVAITA* SCHOOL OF
VEDIC RELIGION

Accn. No. 14055

WITH TRANSLATION INTO ENGLISH AND
WITH EXPLANATORY NOTES

BY

DIWAN BAHADUR V. K. RAMANUJACHARI

KUMBAKONAM, MADRAS, INDIA

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FOREWORD

IT is well known that *bhagavad gītā* is a part of *Mahābhārata* and that it contains the teaching imparted to *Arjuna*, the *Pāndava* warrior, by the highest *Ātmā* in His *avatāra* as *Śrī Kṛishṇa*. It is the essence of the later portion of the *veda*, known as the *upanishads*, and has been reproduced in a form that can be easily grasped, and that can serve as a guide in practical life. Many commentaries have been written upon it; but they have the smell of the *bauddha* and *jaina* religions. *Śrī Yāmunārya*, a great teacher of the *viśiṣṭādvaita* school of *vedic* religion, wished to warn his disciples against those commentaries, and wrote his *gītārtha sangraha*, in which he summarised the proper meaning of the *gītā* that came down to him from the highest *Ātmā* through a succession of great teachers. *Śrī Rāmānuja*, who was separated from him by one teacher only, wrote the *gītā bhāshya*, closely following

the *sangraha*. This being rather brief, *Śrī Deṣika*, another great teacher of the same school, wrote a voluminous commentary on the *gītā bhāshya*, pointing out the intention of the author, showing that the interpretation of the verses by him is the only possible one and supplementing the information contained therein from his great learning. This work is known as the *tātparyā chandrikā*. Though these books are available, they do not help most educated gentlemen, as they have no time in the midst of their official or professional duties to go to a teacher and read them. The *gītā* has been translated into easy Tamil, with copious notes from the *tātparyā chandrikā*; even this does not help them, as it is of large size, and as they are more familiar with English than with Tamil. What is needed at this juncture is a small book in simple English, giving the substance of the *gītā* briefly, yet clearly. To supply this want, the *Sangraha* of *Śrī Yāmunārya* has been translated into English, and explanatory notes have been added from the *gītā bhāshya*, *tātparyā chandrikā* and a commentary on the *sangraha* by *Śrī Deṣika*.

2. Reference has been made to the *viśiṣṭādvaita* school ; it is necessary to explain what it is. A *vedic* text states ‘ Before creation, my dear, this was *Sat* only ; one only ; without a second.’ Some teachers understand this as denying the existence of every thing other than *Brahma*, and as denying also the possession of any attribute by Him. In their language He is *nir-viśeṣa* (without differences). To reconcile this view with the perception of the world with numerous differences, it is assumed that *Brahma* has *avidyā* (ignorance), which prevents His appearance as He is. These teachers form the *advaita* school of *vedic* religion ; for they admit the supreme authority of the *veda*. Other teachers, like those referred to in para 1, rely on numerous other texts of the *veda*, and hold the view that there are three *tatvas*—matter, *jivas* and *Brahma*, which differ from one another in their *sva-rūpas* (substance) and in their natures. This does not, however, conflict with the statement that *Brahma* is one ; for the matter and *jivas* bear to *Brahma* the relation of body and *ātma*, they being bodies of *Brahma* and *Brahma* being their *ātma* ; and all the three are inseparable

elements of an aggregate. Hence, when reference is made to *Brahma*, He is thought of as being clothed in the other two elements. When we say ‘*Devadatta* is here,’ we do not refer merely to the *ātmā*; we do think of him in the body known as *devadatta*. In the language of this school the *viśiṣṭa* is one. In a red rose, the colour red separates the rose from other roses with other colours; and it is therefore known as *viśeṣhaṇa*; and the rose is known as *viśeṣhya*. The rose with the red colour is *viśiṣṭa*. Similarly, matter and *jivas* are *viśeṣhaṇas*, and *Brahma* is the *viśeṣhya*. Connected with the two elements, *Brahma* is *viśiṣṭa*, and this *viśiṣṭa* is without a second (*advaitam*). Hence the name *viśiṣṭādvaita* of the school. The *gītā* tacitly recognises the teaching of this school as correct. For in verses 4 and 5 of chapter VII *Śrī Kṛishṇa* refers to matter as His lower *prakṛiti*, and to the *jivas* as the higher *prakṛiti*. The use of the words higher and lower distinguishes the two *prakṛitis* from each other; and the possessive case of the word *me* (mine) in the original separates both from *Brahma*. Thus, there are three *tatvas*. Wherever they are spoken of

as being identical, the statement should be understood so as not to conflict with this express mention. Those, that wish to know how the teaching of the *advaita* school is untenable, may consult 'The Three *Tatvas*,' being published as volume IV of *Śrī Bhāshyam*—English translation.

3. The teaching of the *viśiṣṭādvaita* school has come down from the highest *Ātmā* ; and He is therefore *parama* (highest) *guru*. The channel through which it has come consists of the following teachers :

(i) *Śrī* or *Mahālakṣmī*.

(ii) *Vishvaksena*—the leader of the hosts in the highest heaven, known also as *Śrī vaikunṭham*.

(iii) *Ṣaṭhagopa*. He was born at *Kurukā*, identified with *Ālwar Tirunagari* in the Tinnevelly district. The story goes that as soon as he was able to crawl, he went to a tamarind tree, and that he never left the place, till he departed from this world at an early age. He saw no one ; he spoke to no one, but sat in meditation on the highest *Ātmā*. He was a living example of what the *sangraha* says in verse 29—'To be with Him is his only

joy ; separation from Him is his only grief ; his thought is of Him alone.' His great work —*tiruvāymozhi*—is a description of his joys and griefs. By this work he made the teaching of the *veda* accessible to all, including *śūdras* and women. It is known as the Tamil *veda*, and has been utilised in clearing up doubtful points in the *veda* itself.

(iv) *Nāthamuni*. He was born at Man-nargudi in the South Arcot district. During his travels he came to Kumbakonam, and heard ten verses of *Ṣaṭhagopa* recited in the local temple. In the eleventh verse reference was made to them as being ten verses out of a thousand composed by the poet. He made enquiries about the remaining verses ; but no one could give him information, as they had been completely forgotten. He went from place to place, making the same enquiries and receiving the same reply. At last he went to *Kurukā* itself, but fared no better. He, however, learnt eleven verses in praise of *Ṣaṭhagopa* composed by a poet named *Madhurakavi*. *Nāthamuni* sat down in meditation and recited these verses twelve thousand times. *Ṣaṭhagopa* appeared before him in his *yoga* and taught

him the text of the *tiruvāymozhi*, and the three thousand verses of the other *ālwars*, and imparted to him the teaching received by him from *Vishvaksena*.

(v) & (vi) The next two in the line of teachers were *Puṇḍarikāksha* and *Rāma-miṣra*. They handed down the teaching to *Nāthamuni*'s grandson *Yāmunārya* known also as *Alavaṇḍār*. This teacher was born at *Mannargudi* in the South Arcot district. He spent the latter portion of his life as a *sannyāsi* (one that renounces the world), at *Srirangam*, and embodied the teaching that he had received in eight works in *Sanskrit*. Of these the *Gītārtha Sangraha* was one.

(viii) A disciple of the last teacher named *Mahāpūrṇa* imparted the traditional teaching to *Śrī Rāmānuja*. This teacher was born at *Śrī Perumpudur* in the Chingleput district. He became a *sannyāsi* in early life and placed the religion of the school on a firm basis by writing his *Śrī Bhāshya* and *Gītā Bhāshya*. The former is a commentary on the *brahma sūtras* of *Bādarāyaṇa*; it not only explains the *sūtras*, but refutes the theories that are not based on the *veda*, and the theories of those

that do acknowledge the authority of the *veda*, but misinterpret its texts. *Yāmunārya* had a great object at his heart—the writing of *bhāshyams* on the *brahma sūtras* and on the *bhagavad gītā* and of a commentary on the *tiruvāymozhi* of *Ṣaṭhagopa*. *Śrī Rāmānuja* carried out the portion of the object relating to the *bhāshyams*; and his disciple named *Kurukeṣa* wrote a commentary on the *tiruvāymozhi*. This is known as *ārāyirappadi*; and this and the two *bhāshyams* are three of the works that should be learnt only from a *guru*. *Śrī Rāmānuja* wrote two shorter commentaries on the *brahma sūtras*, known as *vedānta sāram* and *vedānta dīpam*, a summary of the teaching of the *upanishads*, known as *vedārtha sangraha*, three *gadyams* dealing with *prapatti* and a work prescribing the mode of doing the daily duties, known as *nityam*.

After him came the great teacher named *Vedānta Desika* (teacher of the *vedānta*), removed from him by four teachers—*Kurukeṣa*, *Vishṇuchitta*, *Varadārya* and *Rāmānuja*. He was born at *Conjeevaram*. He spent some years at *Tiruvahīndrapuram* near *Cuddalore*, doing *yoga*, and secured the grace of the

highest *Ātmā* in the form of *Hayagrīva*. His keen intellect, great learning and power of disputation enabled him to safeguard the religion of the school from all attacks. A voluminous commentary had been written on the *Śrī bhāshya* by a fellow-disciple of his guru *Rāmānuja*. *Śrī Deṣika* wrote another commentary known as *tatva tīkā*; a book named *adhikaraṇa sārāvalī*, giving in verse the substance of every sub-section of *Śrī bhāshya*, and answering further objections that were or might be raised. Three other works—*nyāya pariśuddhi*, *nyāya siddhānjanam*, and *tatva muktākalāpam* were on the same subject. The commentary on the *gitā bhāshya*, known as the *tātparyā chandrikā* has been mentioned already. It performs the same service to *gitā bhāshya* that *śrūta prakāśikā* does to *Śrī bhāshya*. By his *sāra* and *ratnāvalī* he rendered great service to the students of *tiruvāymoḥi* by pointing out the connection among the several portions, and the attributes of the highest *Ātmā* described in each group of eleven verses. One of his greatest works was the *rahasya traya sāram*, dealing with *prapatti*, referred to in the *upanishads* under the name *nyāsa vidyā*. This

is a systematic treatise showing who are qualified for *prapatti*, what is its nature, what helps it requires, and how one, that has done *prapatti*, should live till he dies. Many smaller works on the same object were written from time to time ; they number thirty and are collectively known as 'miscellaneous *rahasyam*'. His other works were two poems named *yādavābhyudayam* and *hamsa sandeṣam*, a drama named *sankalpa sūryodayam*, numerous *stotrams* in Sanskrit and Tamil, and commentaries on the works of previous teachers. His *vairāgya* (desirelessness) was as great as his learning ; and though he was extremely poor, and lived on rice obtained by begging, he declined the invitation of his contemporary, *Vidyāraṇya*, who had great influence at the court of the king of Beejanagar.

4. The followers of *Śrī Rāmānuja*, known as *vaishṇavas*, are under the deepest obligation to this line of great teachers ; and the only way, in which this debt may be discharged, is to learn what they taught and to carry out their direction. What they taught was that the *jīva* is different from his body, the senses and the mind ; that he is *jñāna* ; that this

being the only feature, all *jivas* are exactly alike ; that he should wish the well-being of all, as the bodies of the highest *Ātmā* ; that he exists for Him ; that he should find pleasure in serving Him, and in serving Him, as long as he has an existence, and that by doing continuous, vivid and loving meditation or *prapatti* he should go to Him in a changeless world. This religion is a religion of LOVE and SERVICE.

ERRATA

PAGE	LINE	FOR	READ
11	2	रित्यादि	रित्यादि:
,,	11	<i>After</i> 'should be done'	Insert ' <i>jñāna yoga</i> ';
13	8	by mercy	by misplaced mercy
25	6	or	and
33	17	<i>Karmas</i>	<i>yūgas</i> and <i>homas</i>
36	17	at the end <i>add</i> 'The chapter shows also the highest degree of His accessibility (<i>saulabhya</i>) by stating that He comes and remains in any image at the earnest wish of worshippers'.	
55	9	<i>After tejas add</i> 'The term denotes also that in doing what is impossible for others He does not need the help of any one or of any thing'.	
66	15	मनुष्येषु	मनुष्यत्वे
,,	20	among men	in human form

श्रीमते वेदान्तरामानुजमहादेशिकाय नमः ।

श्रीमते निगमान्तमहादेशिकाय नमः ।

भगवते भाष्यकाराय महादेशिकाय नमः ।

श्रीमते यामुनार्यमहादेशिकाय नमः ।

GITĀRTHA SANGRAHA

1. स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।

नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥

IN the *śāstra* known as *gītā Nārāyaṇa*, the highest *Brahma*, is clearly stated to be capable of being reached by *bhakti*, and by that alone. *Bhakti* should be brought about by the doing of the actions prescribed for one's caste (*varṇa*) and stage of life (*āśrama*), by the knowledge of the *ātmā* as he is, and by desirelessness.

Explanation. *Śāstra* is what gives proper instruction as to *tatva* (1) and as to the means by which it may be reached. As the *gītā* does this work, it is *śāstra*. The word *gītā* is in the

(1) *Tatva* means a substance, the existence of which is proved by a source of knowledge.

feminine gender, as it has taken the essence from all *upanishads* and reproduces it in a convenient form, and possesses therefore the same authority as the *upanishads* themselves. The term *upanishad* is in the feminine gender. In the *upanishads* the highest *tatva* is referred to by general terms like *sat*, *brahma* and *ātmā* ; and the eleventh *anuvāka* of *nārāyaṇam* states that all those terms denote *Nārāyaṇa*. To show that this is so, both the general term *brahma* and the particular term *nārāyaṇa* are used in the verse. In the *gītā* itself *Brahmā*, the four-faced being and *Rudra*, who are regarded by ignorant people as the highest *tatva*, are stated to be controlled by *Śri Kṛishṇa* like *Indra* and others. When He appeared at *Arjuna*'s request in the figure as the world-Ruler, *Arjuna* saw them in that figure along with the others ; for he said :

Deva ! In your body I see all *devas*, hosts of animals of various kinds, *Brahmā*, *Rudra*, who obeys the four-faced one, all *ṛishis* and also all serpents (XI-15).

Hence *Śri Kṛishṇa* is *Nārāyaṇa*, and it is He, who has to be meditated on and who is reached by the meditator. The term *brahma* connotes

the quality of being great and of making others great. As it is found in the highest degree in *Nārāyaṇa*, he is denoted by that term. But as it is used in a secondary sense to denote *jivas* and others on the ground that they possess a tittle of this quality, the term *param*, meaning the highest, is added in the verse to qualify the term *brahma*.

2. By the word clearly, which expresses the meaning of the prefix *sam* in the finite verb, it is meant that *Nārāyaṇa* is shown to be the highest goal, to be the means thereto, to be the maker, protector and destroyer of all things, to be higher than all, to be the support, the ruler, and the lord of all, to be the Being taught by the whole of the *veda*, to be free from all imperfections, to be the means of releasing others from all *karmas*, and to be the refuge of all. By the possession of these features He is shown to be a unique Being ; and this work is done so clearly that there can be no ignorance, doubt or misconception on any point.

3. He is to be reached by *bhakti*, which is continuous, vivid and loving meditation on *Brahma*. The same thing is referred to in the

upanishads by the terms *vedana*, *upāsana* and *dhyāna* in texts pointing out the means to release from *karma*. It is appropriate that they should do so. *Vedana* means knowing; *dhyāna* and *upāsana* mean to revolve a thought in the mind many times. *Vedana* is an easy operation; and the others need greater effort, and are therefore more difficult. It cannot be the intention of the *veda* to give option to adopt either at one's pleasure; for then the easy means will be adopted by everyone, and the teaching as to the more difficult one will become a dead letter. Next, when it is possible to understand general terms as denoting what is denoted by a particular term used in other places dealing with the same subject, it is not legitimate to take one term as indicating a direct means, and the others as leading to it. The terms *vedana* and *upāsana* are both used in the same place in the *upanishads*, as interchangeable, one term being used at the beginning and the other term at the end; and the term *viñāna* is used in the place of the word *nididhyāsita*. The *upanishads* state that *Brahma* can be reached only by one, whom He chooses; and

He will choose one whom He loves most. And He will love him most, who loves Him most. Hence *Brahma* can be reached by one, that loves Him most. This is stated in the *gītā* :

I cannot be seen in this form, as you have seen Me, either by the recitation of the *veda*, by *tapas* (diminution of sense enjoyment), by gifts or by making offerings to *devatās*.

But by love, not looking forward to any other goal, it is possible for one to know Me, to see Me as I am, and to enter into Me (XI-53 and 54).

And He can be reached only by *bhakti*. By this the author expresses dissent from the views of others that the means to release are (i) both *karma* and *bhakti*; (ii) the mere knowledge of *vedic* texts, and the like.

4. *Bhakti* should be brought about by the three things mentioned in the verse. Desirelessness should relate to every thing other than *Brahma*. It is really an adjunct of *karma yoga*; but from its importance it deserves special mention; for if it exists, release will be attained; if it does not exist, it cannot be; and desire is the root from which anger and all other undesirable elements spring; and if it

goes, they will all disappear. When the doing of one's duties takes the form of *karma yoga*, and the thought of the *ātmā* appears as *jñāna yoga*, they lead to realisation of the *ātmā*, and make one qualified to commence *bhakti yoga*. Even after one has attained *bhakti yoga*, they are needed. The meditation on *Brahma* should be continuous like a stream of oil poured from a cup; it should be vivid like sense perception; it should grow in intensity by daily practice; and it should be continued till the meditator departs finally from this world. For this purpose it is necessary that the *satva* quality should ever predominate over *rajas* and *tamas*. These are caused by evil deeds. *Karma yoga*—*i.e.*, the doing of one's duties without attachments and as the worship of *Brahma*—coupled with the thinking of the *ātmā* as he is, weakens *rajas* and *tamas*, strengthens *satva* and makes *bhakti yoga* grow. In this manner *bhakti yoga* is brought about.

The next three verses give the substance of the three sections, each consisting of six chapters, into which the *gītā* may be divided:

2. ज्ञानकर्मात्मिके निष्ठे योगलक्षे सुसंस्कृते ।

आत्मानुभूतिसिद्धयर्थे पूर्वषट्केन चोदिते ॥

In the first section of six chapters the doing of *jñāna yoga* and *karma yoga* is enjoined, for the purpose of attaining enjoyment of the *ātmā*. When they are given a fitness by being done in a particular manner, they lead to *yoga*, and through it to enjoyment of the *ātmā*.

Explanation. The verse uses the term *nishthā* to describe *karma yoga* and *jñāna yoga*, and conveys the idea that they should be done as the means without a break till the end is attained. What these are will be explained in verse 23. From the second chapter it appears that one should do *karma yoga* first ; that when he thereby feels disgust for the pleasures of sense objects, and can control the mind, he should take up *jñāna yoga* ; and that by this he should attain *yoga*. The third chapter teaches that by *karma yoga* alone without the intervention of *jñāna yoga* one may attain *yoga*, if it be practised without a break till then ; for the thinking on the *ātmā* as he is is an element of *karma yoga* also. This mode is enjoined to one,

whose practice by the high position that he holds is likely to be followed by others ; and it may be adopted by others also, that desire to adopt an easier means, in which no risks will be run. By the term *yoga* reference is made to the stilling of all the senses and the fixing of the mind steadily on the *ātmā* under the conditions needed for steady meditation. It therefore differs from *jñāna yoga*, its cause, which consists in the revolving of the thought of the *ātmā* in the mind. It differs also from its effect, *viz.*, enjoyment of the *ātmā*. As stated in verses 20 to 23 of chapter VI the realisation of the *ātmā* will yield a delight that is unlike the pleasures yielded by sense objects, and that will make the meditator indifferent to every thing other than the *ātmā*.

The preceding verse stated that the first section deals with a lower *tatva*, and with a means to release, which is not the direct one. The third verse deals with the highest *tatva* and with the direct means to release :

3. मध्यमे भगवत्तत्त्वयाथात्म्यावाप्तिसिद्धये ।

ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥

In the middle section of six chapters *bhakti yoga*, which should be brought about and perfected by *jnāna* and *karma*, is fully described, in order that the enjoyment of the *tatva* known as *bhagavān* may be attained as He is.

Explanation. *Bhakti yoga* means the means in the form of *bhakti*. As to what this is see para 3 of *explanation* under verse 1. It is to be brought about by knowing the *ātmā* as he is, and doing every *karma* without attachments. *Fully described* means that the section states what *bhakti* is, what helps it needs, what is the object that should be meditated on, and how the meditation should be done.

2. The term *tatva* means a substance, the existence of which is proved by a source of knowledge. The term *bhagavān* denotes *Nārāyaṇa* by established usage; by its root and termination it shows that He possesses in full measure the six qualities—*jnāna*, *bala*, *aiśvarya*, *vīrya*, *śakti* and *tejas*. The term is also divided into four syllables thus: *bha*, *ga*, *va* and *an*; and each syllable states some quality about Him. This is stated in the *vishṇu purāṇa*: (*amsa* 6, chapter 5).

The word *bhagavān* is used to denote the highest *Brahma*, who is free from imperfections, who is known as *mahāvibhūti*, and who is the cause of all causes (72).

The syllable *bha* has two meanings. It means that *Brahma* is *sambhartā*—i.e., he collects the materials needed for creation; and that he is *bhartā* or lord. The meaning of the syllable *ga* is that He supports, that He destroys, and that He creates (73).

The term *bhaga* connotes the possession in full measure of the six things—*aiśvarya*, *vīrya*, *yaśas*, *śrī*, *jñāna*, and desirelessness (74).

The meaning of the syllable *va* is that beings abide in Him, who has all beings as His bodies, and who is the *ātmā* of all, and that He abides in all beings (75).

The word *bhagavān* connotes the possession in full measure of the six qualities—*jñāna*, *śakti*, *bala*, *aiśvarya*, *vīrya* and *tejas*, without undesirable qualities (79).

The last expression in the last verse expresses the meaning of the syllable *an*, which is *na*, the particle denoting negation, if the letters be interchanged.

3. The enjoyment of *Bhagavān* is as He is, and without leaving out any element.

4. प्रधानपुरुषव्यक्तसर्वेश्वरविवेचनम् ।

कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥

In the last section of six chapters matters, which serve the two previous sections, are described—namely, matter in the causal condition ; the *jivas* that are bound, and those that have become free ; the products of matter—*viz.*, *mahat*, *ahamkāra* and the great elements, and the bodies made of them ; the all-Ruler ; their differentiation from one another ; the attitude in which *karmas* should be done ; ^{*jñāna*} *bhakti* and the like.

Explanation. In the first two sections the teaching was given briefly, in order that the main points might be easily grasped. This having been done, the matters dealt with are taken up one by one, and are fully described. Thus—the *ātmā* was distinguished from the body in chapter II in one respect only, *viz.*, that the *ātmā* is eternal, and that the body is perishable. In chapter XIII other ways in which they may be distinguished are pointed out ; the *svarūpas* of bodies and of *ātmās* are described, and it is shown why the *ātmās* are connected with matter, and why the connection is continued. Chapter XIV fully describes

the three qualities of matter—*satva*, *rajas* and *tamas*, and the effects that they produce. These two chapters are subsidiary to the first section. Chapter XV differentiates *Bhagavān* from matter and from *jivas*, whether they be bound or have been freed. This work was done in the second section; but a separate chapter is given to this to draw attention to its importance. These three chapters deal with *tatvas*; the last three chapters deal with the attitude in which *karmas* should be done. Chapter XVI describes the attitude in which worldly men act, and condemns it. The right attitude is pointed out in detail in chapter XVII and in the greater portion of chapter XVIII. This point was dealt with in the first section; but the author wished to impress it well on the mind; for the doing of *karmas* properly is the very foundation, on which the fabric of release rests. *Bhakti*, which is dealt with in the second section, is enjoined again in the closing verses of the last chapter, and an important help in the form of *prapatti* is taught. Thus, the third section is subsidiary to the first two sections.

In the next eighteen verses the contents of the eighteen chapters of the work are stated—each verse dealing with one chapter :

5. अस्थानस्नेहकारुण्यधर्माधर्मधियाकुलम् ।

पार्थप्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

The teaching of the *śāstra* was begun for *Arjuna*, the son of *Prithā*, whose mind was agitated by misplaced attachment, by ^{misplaced} mercy and by the thought that what was *dharma* was *adharma*, and who had done *prapatti*.

Explanation was begun—This is done in verses 10 and 11 of chapter II. The first chapter, and the first eleven verses of chapter II form what is known as *upodghātam*. This means an enquiry that is made to show that a proposed work is needed. *For Arjuna*—The author wished to teach the *śāstra*, as it had been practically lost to the world. This is stated by Himself in chapter iv, verse 2, and He needed only an excuse for its renewal. And He found the excuse in the *prapatti* made by *Arjuna*, and He therefore imparted the instruction to him. The *gītā* is in the form of a dialogue between *Śrī Kṛishṇa* and *Arjuna*, the *Pāṇḍava* warrior. The scene of the discourse

is laid on the field of *Kurukshetra* at the time, when the armies of *Yudhishtira* and *Duryodhana* were about to commence the great battle. *Arjuna*, wishing to survey the whole field, requested *Śrī Krishna*, who acted as his charioteer, to place the chariot between the two armies. He then looked around, and saw so many friends and relations on each side. His heart was filled with grief at the prospect of their being killed, and he sat down, saying 'I will not fight.' Reference is made to this grief in the verse. *Duryodhana* had plotted in many ways to kill him and his brothers; he deprived them of their kingdom by unfair means, and refused to restore it as he had promised to do. *Arjuna's* attachment to him in spite of all this is therefore characterised as misplaced attachment. Reference has been made to his grief. The misplaced attachment and grief deprived him of the power to discriminate between *dharma* and *adharma*; and though to fight in a righteous cause was the duty of a *kshatriya*, he regarded it as *adharma*. This is stated by himself :

My courage has left me owing to the fault in
the form of grief; I cannot see what is

dharma. I ask you ; please tell me what you have decided to be the best for me ; I am your disciple ; I make *prapatti* at your feet ; direct me saying ' Do this ' (II-7).

Śrī Kṛishṇa remonstrated with him. *Arjuna* thereupon fell at His feet, and asked for direction. *Śrī Kṛishṇa* then spoke to him. To indicate that the first chapter and the first eleven verses of the second chapter form the Introduction to the *gītā*, the verse does not refer to the number of the chapter, as the other verses do.

6. नित्यात्मासङ्गकर्मेहागोचरा साङ्ख्ययोगधीः ।

द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

In order to remove his confusion knowledge of *sāṅkhya*—*i.e.*, that the *ātmā* is eternal—and knowledge of *yoga*—*i.e.*, that *karmas* should be done without attachments—were taught. These lead to the condition known as *sthita dhī*—*i.e.*, the conditions in which knowledge of the *ātmā* remains, and never disappears ever afterwards.

Explanation. The term *sāṅkhya* does not refer to the *sāṅkhya* religion. It is merely repeated from verse 39, which states :

This knowledge (*buddhi*) has been imparted to you in regard to *sāṅkhya*.

What was taught in the preceding verses was not the *sāṅkhya* religion, but knowledge that the *ātmā* is eternal. The term therefore means *ātmā*, and this is its etymological meaning. *Saṅkhyā* means *buddhi*, and what can be known only by *buddhi* or *jñāna* is the *ātmā*; and it cannot be known by the senses, as outside objects are. The term is used in the *upanishads* to denote *Bhagavān*; on this analogy it may be taken to denote the *ātmā* too.

2. That the *ātmā* is eternal is taught in verses 16 to 25. The first of these verses states :

The body does not endure; nor does the *ātmā* cease to be. Those that have seen the truth have settled that such is the nature of both (16).

Having stated this testimony, the author proceeds to state two arguments in its support. The first is thus stated :

Know that to be imperishable, by which all this is pervaded; nor is any thing capable of causing the destruction of this unchanging thing (verse 17).

The term '*that*' refers to the *ātmā*, and the term '*all this*' to all things other than the *ātmās*. The totality of the *ātmās* pervades the totality of the bodies. Some idea of

this pervading may be formed from the analogy of oil and oilseed. The argument may be thus stated: The *ātmā* does not perish; for he pervades everything else, and is on that account finer than them all. A gross thing cannot injure what is fine. As the *ātmā* cannot be destroyed, so are other things incapable of causing his destruction. The first half of the verse asserts the incapability of the *ātmā*, and the second half the incapability of other things. The argument stated in general terms in the verse is put in a concrete form:

Him the (*ātmā*) weapons do not cut; fire does not burn him; water does not wet him; the wind does not dry him. He is incapable of being cut, burnt, wetted or dried (verses 23 and 24).

Here four states of matter are referred to; and they represent all other states, not one of which can injure the *ātmā* in any way.

3. The second argument is stated in verse 18 thus:

The *ātmā* is not perishable; because he is not the known.

The *ātmā* is perceived as the knower, and not as the known. Perishability has been observed only in what is known; and it cannot

be asserted of the knower. This argument is more clearly stated in verse 25 :

He (the *ātmā*) is said to be unmanifested ; he is unthinkable ; he is immutable.

The *ātmā* is not perceived by the senses, as outside objects are. He is self-proved. Every act of consciousness assumes as a fact that the *ātmā* exists and that he is a knower. He does not therefore belong to the same class, and cannot be thought of as being of the same nature. Perishability being perceived in the class of outside objects, it cannot be asserted of the *ātmā*.

4. That the *ātmā* is eternal and does not change in his substance is stated in the *veda* thus :

The *jīva*, who is fit to become all-knowing, is not born ; nor does he die. He has not sprung from anything ; and was never anything else. For he is unborn, undying, ever-existing and ancient (*kaṭha*, II-18).

The original has the epithet *vipaśchit*, which means all-knowing. This does not apply to the *ātmā* in his present condition ; he will become all-knowing in due course. Even in his present condition he is without the liability to birth or death in his nature. A material

product like an earthen jar comes from a lump of earth; but the *ātmā* does not spring from any thing else. The jar was a lump of earth before; but the *ātmā* was not anything else at any time. Even matter ever exists; but it changes in its substance, and receives new names. The *ātmā* never changes in his substance in this manner. This *vedic* teaching is repeated in the *gītā* nearly with the same wording:

He is not born; nor does he die at any moment. He does not come into being and then cease to be. He is therefore unborn and undying; he does not change from moment to moment (verse 20).

The meaning is: birth and death are seen by all as present facts, and as taking place in all bodies; but they do not touch the *ātmā* in himself. Birth is merely the taking up of a new body by the *ātmā*, and death is casting aside of that body. The second sentence removes a doubt. It may be thought that like the senses the *ātmā* is born at the beginning of a *kalpa* (world age) and that after enduring throughout the *kalpa* he dies at the end. Such a thing is denied.

5. The second point taught in the chapter is that *karmas* should be done without attachments. This is stated in verse 47 :

Your business is only with actions ; never with their fruits. Do not look upon yourself as the doer of the actions or of their fruits. Neither be you attached to in-action.

The *veda* points out particular actions as the means to particular fruits. The verse states that one should not do the actions for the fruits ; and that the actions themselves should be regarded as the end. *Question*. If the fruits be not desired, will not the motive for action disappear. *Reply*. It will be pointed out in the third chapter that one should do actions to please *devatās*, and in the seventh chapter that the *devatās* are the bodies of *Bhagavān* ; and that He is their *ātmā*. Hence every action should be done as the worship of *Bhagavān*. This is a sufficient motive for action. Hence the last part of the verse states that one should not cease to do action. Thus the abandonment of attachment to fruits is taught. Next, there is attachment to the doership—*i.e.*, the thought ‘I do this action ; I bring about this fruit’. This also must be

abandoned. For in actions of worldly men, though the action is done by the *jīva*, his doing is brought about by his connection with a body, and by the *guṇa*, which predominates in it at the time. It is not brought about by his nature. Further, all actions depend upon *Bhagavān*. He gives the *jīva* a body and senses, and the capacity to use them. When he wills 'I will do this,' He gives His assent, and co-operates with him in the doing of the action. This is stated in the *gītā* in chapter XVIII.

The body, the *ātmā*, the five senses of action, the *prāṇa*, and *Īśvara*, the fifth in the list of causes. Whatever work of body, tongue or mind, good or bad, a mortal begins, these five are the causes (verses 14 and 15).

Hence, when an action is being done, one should think—'This is not done in my nature, it is prompted by the *guṇas* of my body ; and *Bhagavān* does the act.' This is abandonment of attachment to doership. There is a third attachment, *viz.*, attachment to the action itself, that is, the thought 'This act is mine'. This also should be abandoned. For by every action *Bhagavān* is pleased ; and the action, that conduces to His pleasure, is His action,

not the doer's. :The abandonment of these three attachments is the second topic taught in this chapter.

6. The doing of actions in the manner pointed out is *karma yoga* ; and it leads to *sthitadhī* or *jnāna yoga*. At *Arjuna*'s request for instruction on this subject (verse 54) the author describes what one engaged in *jnāna yoga* does. His intention was that by describing his action the nature of *jnāna yoga* would be known. This description is contained in verses 55 to 58. The first or lowest stage is thus described :

When one, like a tortoise drawing in its limbs, completely draws in his senses, as they begin to contact objects, he is said to be of established *prajñā*.

Completely—abstention from every one of the following is intended—seeing, speaking, playing, joking and the like. One is unable through old age or disease to contact objects ; and draws in the senses. In sleep also the senses are drawn away. The verse does not contemplate these cases ; nor the drawing away of the senses after enjoyment. The object of drawing away of the senses in this

manner is for the purpose of fixing the mind on the *ātmā*. This stage is known as *yatamāna*. Though the outer senses are forcibly drawn away, the mind being tainted by love and hate in some matters, it will draw the *ātmā* to sense objects again and again, when an opportunity comes; and it will itself be unable to dwell on the *ātmā*. The next higher stage is reached, in which steps should be taken to get rid of this love and hate. This is stated :

He is said to be of established *prajñā*, whose attachment to any desirable object is not strong enough to impel him to action, and who on the coming of a good or of an evil neither likes nor dislikes (verse 57).

The person, who does *jñāna yoga*, will not himself take any action to procure a desirable object. If a good comes without any effort on his part, or if a good thing goes, he will feel neither joy nor grief. He will thus cultivate indifference. This stage is known as *vyatireka*. Even then, the tendency generated and developed by the enjoyment of sense objects in the beginningless past, which is known as *vāsanā*, will stand in the way of his

enjoying himself. This leads to the next higher stage. This is stated :

When one does not grieve on the occurrence of an evil, and is without attachment to a good that comes, when desire, fear and anger depart from him, and when he ever thinks on the *ātmā*, his *prajñā* is said to be well-established (verse 56).

Depart—without any effort on his part to get rid of them. In this stage the person again and again thinks of the *ātmā* as being limitless bliss, makes his love for it grow stronger every day, and thus destroys *vāsanā* completely. This stage is known as *ekendriya*. The highest stage is one in which there is complete desirelessness. This is stated :

When one finds pleasure only in the contemplation of the *ātmā*, and completely abandons all desires of the heart, his *prajñā* is said to be established.

Completely—to such an extent that they cannot recur. This stage is *vaśīkāra*. In all these stages the *ātmā* is thought on, and efforts are made to remove obstacles by control of the senses and by practice of indifference.

7. असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् ।

सर्वेश्वरेवा न्यस्योक्ता तृतीये कर्मकार्यता ॥

In the third chapter the doing of *karma* is taught for the protection of the world. It should be done without attachment, placing the doership on the *guṇas* ^{and} ~~or~~ on the all-Ruler.

Explanation. The teaching as to the lower *tatva*—the *ātmā*—and as to the doing of *karmas* without attachments was completed in chapter II. The disciple *Arjuna* asked why he was asked to do *karma yoga* in preference to *jñāna yoga*, which is the direct means to *yoga* (meditation on the *ātmā*). This question gave the teacher an occasion to point out that in the case of persons, who hold a high position, and whose practice will be followed by others, *karma yoga* alone should be done. Most persons have imperfect knowledge of the *ātmā* as he is, and are attached to action. If the man in a high position does *jñāna yoga*, they will abandon *karma yoga*, for which alone they are fit, and will take up *jñāna yoga*; and being unable to do it steadily, they will be ruined. The direction is therefore given :

Do not unsettle the minds of men, who possess imperfect knowledge, and who are

attached to action. The wise man, should do action only, remembering that *karma yoga* alone, without the intervention of *jñāna yoga*, will lead to *yoga*. He should make them find pleasure in all actions (verse 26).

The teacher pointed out His own example. There was nothing not attained by Him, which had to be attained by action. Yet He remained in action only. The man in a high position not only protects the world by carrying it with him ; but he also saves himself from the sin of being the means of its ruin.

2. This is new teaching. The remainder of the chapter explains the teaching given in chapter II as to the doing of action without attachments. It was said that one's business was only with actions, and never with their fruits. A motive for action should be supplied ; and this is done in verses 9 to 16. At the time of creation the Lord of all beings instituted *yajnas* (offerings to *devatās*) and said :

With this (the *yajnas* taken collectively) increase. It will give all that you desire. For the *devas* satisfied with *yajnas* will give you what you desire (verses 10 and 12).

With what the *devatās* give, offerings should be made to them again. If one does not do so,

but appropriates them for his own enjoyment, he becomes a thief. The question arises how one should live. The reply is given that he should eat what remains after the offerings are made. If he does so, he will be released from all sin. Thus, the motive for action is the service of *devatās*, and this is in reality the service of *Brahma*, who abides in all *devatās* as their *ātmā*. In addition to the offerings themselves, all actions subsidiary to them are permitted—*viz.*, procuring the materials, their preparation and similar actions. What is done to procure a fruit—that alone binds. This is stated :

The world is bound by action, that is not performed for the sake of *yajnas* (verse 9).

3. One element in *karma yoga*—*viz.*, abandonment of attachments to fruits—has thus been explained. Another element is abandonment of doership. If one, that does an action, does not do it, who else does it? This other is stated to be the *guṇas* of his body—*satva*, *rajas*, and *tamas*. He does the action no doubt; but who makes him do it? It is not his own nature; what makes him do it is a *guṇa* by his connection with a body. The *gītā* states

that the action should be done with this thought :

But one, that knows correctly what the *guṇas* are and how they act, thinks 'The *guṇas* are at their work'. He is not attached to the action as done by himself (verse 28).

4. In doing *karma yoga* one should also think that even the doership of the *guṇas* depends upon *Brahma*, who is the Ruler of all. This is stated :

Place all actions upon Me, with your mind on the *ātmā*. Fight without desire, without the thought 'This is mine,' and therefore without excitement (verse 30).

Place all actions—regard them as done by Myself. *With your mind on the ātmā*—on the relation of the *ātmā* to *Brahma*. This means that the doer of action should remember that *Brahma* controls all things, and that therefore every act is His act, though done by another ; for he is merely an instrument. *Fight*—this is addressed to *Arjuna* ; to others it is a direction to do what is prescribed. *Without desire*—for the fruit. The act is the service of *Brahma*, and is therefore an end in itself. ' *This is mine* '—this is my action ; for it belongs

to *Brahma*. Without excitement—as to the result.

8. प्रसङ्गात्स्वस्वभावोक्तिः कर्मणोऽकर्मतास्य च ।

भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते ॥

In the fourth chapter the following matters are stated: that *karma* has an aspect other than action, its varieties, and the greatness of the *jñāna* aspect. Incidentally the nature of *Brahma* (in his *avatāra*) is described.

Explanation. The *karma* done as *karma yoga* has two aspects—an action-aspect, and a thought-aspect. In the latter aspect the thought of the *ātmā* as he is is revolved in the mind, as the action is done. This is stated:

One, that sees *akarma* in action, and action in *akarma*, is among men the knower of the *śāstra*, is fit for release and carries out all the prescribed actions (verse 18).

The term *akarma* means what is other than *karma* or action. As the doing of action and the thinking of the *ātmā* as he is are being considered here, the term refers to the thought of the *ātmā*. The meaning is: when the action is done, the doer should think of the *ātmā* as

he is. By doing so, action gets a thought-aspect ; and the thought of the *ātmā*, by entering into *karma yoga*, attains an action-aspect. A person that does action in this manner is praised. The question arises—how can an action, that is being done before our eyes, attain a thought-aspect. The next verse explains this point.

Whose actions are all done without desire for fruits, and without confounding the *ātmā* with the body and its *guṇas*, of him wise men say his *karmas* (past good and bad deeds) are burnt up by the fire of thought (of the *ātmā* as he is) (verse 19).

Wise men thus recognise the thought-aspect of *karma yoga*. The next verse explains this verse, and states that if one does action in this manner,

Even though he may be fully engrossed in action, he verily does no action (verse 20).

This means that he only practises the thought of the *ātmā* as he is under colour of action. *Karma yoga* is merely the diverting of the senses to things that help the thought of the *ātmā*, instead of opposing it by dwelling on objectionable objects. While the senses are

thus engaged, the mind meditates on the *ātmā* in his real nature.

2. In the next three verses the same point is dwelt upon, in order that this difficult point may be clearly grasped. *Karma yoga* contains three elements—one is to ignore the fruit of action and starve the desire therefor. The next element is to think in every action of the *ātmā* as contrasted with the body, and to weaken the identification of the one with the other. The last element is to give up the idea 'This is mine' in every thing connected with the body. Of one, that practises *karma yoga* with these three elements, it is said :

By *karma yoga* of this nature, and by that alone, he realises the *ātmā* without the intervention of *jñāna yoga* (verse 21) ;

He is not bound, even though he does *karma yoga* only ; but not *jñāna yoga* (verse 22) ;

His past *karma*, that is the cause of his bondage, completely disappears (verse 23).

These verses incidentally show how a person, that does *karma* in this manner, will act. He will be satisfied with what comes without effort as means of supporting the body ; he will be beyond the pair—joy and grief ; that is,

he will put up with equanimity good and evil, that cannot be avoided until he reaches the goal. He will be without ill-will towards any one ; for he will think of his own *karma*, that is the cause of the evil that has come. When one is scorched by the sun, he is not angry with the sun ; he merely holds up an umbrella to prevent the rays from falling on himself. Similarly he will not feel ill-will towards one that injures him, but will try to remove the cause, *viz.*, his own *karma*. He will not be affected with success or failure. Such a person first consciously abandons the desire for fruit, the thought that the body is the *ātmā*, and the thought that things connected with the body are his. These things will leave him without any further effort on his part.

3. There is another way in which actions done as *karma yoga* may have a thought-aspect. When an action—say an offering to a *devatā*—is done, there is a person that makes the offering ; it is made into a fire ; it is made with an instrument ; and there is the thing offered. The person that makes the offering regards everyone of these as *Brahma*. This is stated :

When one regards *as Brahma* every *karma* and everything connected with it—the instrument *as Brahma*, the thing offered *as Brahma*, the fire *as Brahma*, the offerer *as Brahma*,—by him *Brahma* alone is reached (verse 24).

Brahma is reached—The *ātmā*, who is to be realised by *karma yoga*, is indicated by the term *brahma*. The terms denoting the instrument, the offering, the fire and the offerer indicate *Brahma*; for *Brahma* is the *ātmā* of the *ātmā*, as He is the *ātmā* of everything else. The term ‘alone’ indicates that *jñāna yoga* need not intervene.

4. In verses 25 to 30 the varieties of *karma yoga* are enumerated. They are: (i) worship of images; (ii) performance of ^{*Yagas & homas.*} kārmās in the manner described in verse 24; (iii) control of the senses; (iv) control of sense-objects; (v) control of the mind; (vi) making gifts, making offerings or worshipping images with means properly acquired; (vii) fasting in various ways; (viii) pilgrimages to holy places or holy streams; (ix) recitation of the *veda*; (x) study of its meaning; and (xi) regulation of the breath in the form of *pūraka*, *rechaka* or *kumbhaka*. Control of the senses means preventing contact with

sense-objects ; control of sense-objects means getting away from them. When their presence cannot be avoided, drawing the senses away from them is control of the senses. In the regulation of the breath one method is to breathe in, but not to breathe out ; this is known as *pūraka*, as the lungs are filled. The second method is to breathe out, but not to breathe in ; this is known as *rechaka*, as the lungs are emptied. The last method is neither to breathe in nor breathe out ; this is known as *kumbhaka*. These three practices are known as *prāṇāyāma* ; and those that do it observe moderation in food.

5. Of these varieties of *karma yoga* one may select any one ; for all of them yield the same fruit. But he should do it steadily without a break till he attains realisation of the *ātmā*. He should do also the duties of his caste and stage of life as directed in chapter III, verse 10, and live on what remains after the offerings are made. By this means all his sins—*i.e.*, those that now prevent his realising the *ātmā*—are destroyed, and he will realise the eternal *ātmā*. These duties done every day destroy evil *karma* and make the *satva* quality predominate ; they thus help *karma yoga* to

grow, and should therefore be done till the fruit is reaped.

6. The chapter closes with praise of the thought-aspect of *karma yoga*. The thought of the *ātmā* as he is is repeated in every action done as *karma yoga*; and this in due course becomes realisation. Verse 35 states what one will know when this stage is reached. Hitherto one regards all *ātmās* as being *deva*, man, beast or vegetable. He will know that these distinctions are due to their connection with bodies, and that in their own nature they are exactly alike, *jñāna* being their only feature. This means that they shine without any help. He will also perceive that when their *karma* completely disappears, they will be like the highest *Ātmā*. Verses 36-38 praise realisation of the *ātmā*. When this is attained, all the *karmas* are destroyed; and this is explained by the analogy of a raft and of a blazing fire. With the raft the sea may be crossed, and fire reduces any quantity of fuel to ashes. Similarly, realisation destroys all the *karmas* of the *jīva* done in the beginningless past.

7. Incidentally, in reply to a question from *Arjuna*, *Śrī Kṛishṇa* describes the nature of

His own *avatāras*. His birth is not unreal like the appearances created by a magician ; it is real. His attributes do not contract as our *jñāna* contracts ; He retains all the attributes of the highest Ruler undiminished. His figure in *avatāra* is not made of matter with the three *guṇas* ; it is made of a shining substance, of which *satva* alone is the quality. His coming down is not due to *karma* in the form of good and bad deeds ; He comes down of His own will. His *avatāra* does not take place, when the time comes, as in our case, for *karma* to yield its fruit ; it happens when *dharma* fades and *adharma* raises its head. The purpose of the *avatāra* is to protect the good, to destroy the wicked and to establish *dharma*. Thus in every respect the *avatāra* is unique. ✎ ✎ .

9. कर्मयोगस्य सौकर्यं शैघ्र्यं काश्चन तद्विधाः ।

ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥

In the fifth chapter the following matters are stated : it is easy to do *karma yoga* ; it leads to *yoga* (meditation) quickly ; what helps it ; and the mode of practice by which realisation is attained.

Explanation. In the third chapter it was stated that one in a high position, whose practice would be followed by others, should do *karma yoga* alone. In the case of others also, that are competent to do *jñāna yoga*, *karma* is recommended, as it is easier to do, and as it can be practised without a break. This was explained in chapter III, verse 35 :

Better is one's own *dharma*, though defective than the *dharma* of another, well practised. To die in one's *dharma* is better ; the *dharma* of another is beset with danger.

Dharma in this verse is means to an end ; and refers to *karma yoga* and *jñāna yoga*. *Karma yoga* is the means to be adopted by one, that cannot maintain a serene mind ; it is therefore his *dharma*. *Jñāna yoga*, not being the means suitable in his case, is the *dharma* of another. *Jñāna yoga* may be well practised for a time ; but owing to its difficulty, it is liable to be discontinued. In that case it will yield no fruit. But *karma yoga* may be practised without a break ; and though one may die before he reaps the fruit, it will be resumed in the next birth and completed. It is therefore

the easier of the two means. This is stated in verse 3.

Such an one is easily freed from bondage.

2. By *karma yoga* one also becomes fit for *yoga* (meditation) quickly. This is stated in verse 6 :

But *jnāna yoga* is difficult to attain without the help of *karma yoga*. One doing *karma yoga*, and meditating on the *ātmā*, reaches *Brahma* before long.

He completes *karma yoga* and attains realisation. The term *brahma* means the *ātmā* in his nature, in which he becomes like *Brahma*. The practice of *jnāna yoga* is very difficult, and will take a long time to yield its fruit.

3. In para 3 of *explanation* under verse 7 it was pointed out that in doing *karma yoga* one should think that the action is done, not by himself in his own nature, but by his connection with the *guṇas* of his body, and that therefore they are the doers in reality. In verses 8 to 13 it is pointed out that the doership should be similarly placed on matter in the form of the senses of perception, the organs of action, *prāṇa* or the body. The *ātmā* in his nature is not attached to any particular body—*deva* or human ;

he is mere *jnāna* (self-proved) ; and all *ātmās* are alike, whatever be the differences in the bodies in which they dwell. No one is a friend ; no one is an enemy. His knowledge of himself is dimmed by his past *karma*. By this *karma* he is connected with a body ; he identifies himself with it ; and he does action appropriate to this delusion. This again leads to delusion, and delusion leads to action (verse 15).

4. The last point dealt with in the chapter is the mode of practice by which realisation is attained. This is described in verses 20 to 25. He, that does *karma yoga*, thinks constantly of the *ātmā* as he is, having obtained instruction from a competent teacher. His mind dwells on the eternal *ātmā* ; he finds enjoyment in it alone ; it satisfies him with its qualities—*jnāna* and bliss, as a garden gives pleasure with its shade, its tender leaves, its flowers and its fruits. To him the *ātmā* is everything—what food, drink and luxuries are to others. As his mind dwells on the *ātmā*, he does not mistake it for the body. He is not therefore attached to outside objects ; for he perceives that the enjoyment that they give is short-lived

and that it leads to pain. When what is regarded as a good or an evil by one dwelling in a particular body and in a particular condition comes, he does not rejoice; he does not tremble. He restrains the force of desire and anger, that is, he does not prompted by desire think of undesirable things; he does not speak improperly; he does not do improper actions like entering the women's apartments in a palace. He does not, led by anger, think how he may injure others; he does not speak harsh words; and he does not inflict bodily injury. And what is more important than all these, he regards every one as himself, and finds pleasure in doing what is good for him. Being all these, he practises *karma yoga*, bearing heat and cold, pleasure and pain with equanimity. By this means all the obstacles in the way of realisation are removed, and he perceives the *ātmā*, who is bliss.

10. योगाभ्यासविधिर्योगी चतुर्धायोगसाधनम् ।

योगसिद्धिस्स्वयोगस्यपारम्यं षष्ठ उच्यते ॥

In the sixth chapter the following matters are dealt with—instruction as to the practice

of *yoga* (meditation) ; four stages in realisation ; the help to *yoga* ; its attainment ; and the superiority of meditation on Himself, *i.e.*, the highest *Ātmā*.

Explanation. The first subject is the principal topic in the chapter ; the others are subordinate to it. It was indicated in the closing verses of the fifth chapter, and is here fully described in verses 10 to 14 and 16, 17, 24 to 26. The following is a summary ; Meditation should be done in a retired place ; not frequented by people and not disturbed by sounds. The *yogi* should be alone, and not allow even his disciple to be with him. The place should be pure—*i.e.*, pure in itself, not owned or controlled by impure persons, and not touched by impure things. He should adopt the sitting posture ; standing will cause fatigue ; and lying down will induce sleep. He should place a firm seat, that is neither much raised nor is very low, and should cover it over with a cloth, a deerskin and *kuṣa* grass. The cloth is for making the seat soft ; over it should be placed the deer skin to prevent crumpling, and also to secure purity ; over all *kuṣa* grass should be spread. The mode of sitting is next

described. The *yogi* should hold the body, head and neck erect, immovable and steady ; and for this purpose he should provide a support for the back ; otherwise there will be fatigue from the effort to hold the body erect. He should withdraw the outer senses from all objects and make them inactive. The eyes should be so placed that nothing but the tip of the nose may be seen. The drawing of the senses away from objects is a difficult process, and should be practised with perseverance. This is known as *pratyāhāra*. The mind should then be fixed on the *ātmā* ; being fickle, it will go forth, but must be brought back and fixed on the *ātmā*. This fixing of the mind on the *ātmā* is known as *dhāraṇā*. When every thought of other things is excluded, and the thought of the *ātmā* flows in a continuous stream, it becomes *dhyāna*. This is *yoga*.

2. Regarding this *yoga* certain directions are given. First, the *yogi* should give up the desire for everything other than the *ātmā*, and the thought 'This is mine' in everything. The desire and the thought 'This is mine' will disturb meditation. Next, his mind should be cheerful and free from fear. Without this

condition meditation will be impossible. Next, he should observe the vow of the student. Though the expression is in general terms, abstinence from sexual intercourse is intended. This is necessary in order that the *yogi* may carry on *yoga* without fatigue. Sexual intercourse includes seeing, speaking to or thinking of a woman as an object of enjoyment. Next, there must be moderation in the taking of food, in sleep, in work and in exercise. The *gītā* states that one that does not observe this direction is not fit for *yoga*. Lastly, the *yogi* should fix the mind on a figure of the highest *Ātmā* and retain it thereon. This renders the mind pure, and makes it steady. This is stated in the *vishṇu purāṇa* :

AS a fire fanned by the wind burns up dry grass, so *Vishṇu* abiding in the mind of a *yogi* burns up all his sins.

The figure of the highest *Ātmā* is both pure and attractive. It is therefore said to be *śubha* (pure) and *āśraya*. No other object possesses these attributes. Many embodied *jivas* may be found, who are attractive, and on whom the mind may be retained steadily ; but they are

not pure. A freed *jīva* is pure ; but the mind cannot grasp his *svarūpa* (substance).

3. Among the helps to *yoga*, *prāṇāyāma* or regulation of the breath is included ; but no reference is made to it in this chapter. But in the closing verses of chapter V it is stated that *prāṇa* and *apāna* moving within the nostrils should be made equal. The commentary explains that this refers to their movement. *Prāṇa* is the breath that comes out, and *apāna* is the breath that goes in. The meaning will be that the same time should be taken to breathe out and to breathe in. Neither should be faster or slower than the other. This is, however, a point on which personal instruction should be obtained from one that does the practice.

4. The state in which the *ātmā* is realised is stated in verse 19 thus :

A lamp, standing in a windless place, does not flicker, but shines brightly ; to such may be likened the *ātmā* of the *yogi*, who restraining the mind, practises *yoga*.

The full effect of the analogy should be realised. The *ātmā* is like the lamp ; his attribute *jñāna* is like its light ; and the mind is like the wind. In the state of bondage *jñāna* moves to objects

through the mind and the senses. As the mind does not dwell upon any object other than the *ātmā*, *jnāna* is not scattered, and the *ātmā* shines in his full splendour.

5. This realisation fills the *yogi* with delight. This is stated in verses 20 to 23. This delight is quite unlike the pleasure perceived by the senses ; it must be perceived by the attribute *jnāna* alone. Once it is attained, there will be no more suffering. Seeing the *ātmā* the *yogi* will not seek anything else ; he will be unwilling to rise from *yoga* ; and when he rises from it, he will not mind any other gain or be affected by any loss, however great.

6. Thus the practice of *yoga*, the main topic of the chapter, has been described. Three other matters are dealt with, which are subsidiary to *yoga*. Of them the first is the perception of likeness of four kinds described in verses 29 to 32. The *yogi*, that has attained realisation of the *ātmā*, perceives that *ātmās* differ from one another, as the bodies in which they dwell differ ; and that considered by themselves they possess but one feature, and this is that they are *jnāna*. This means

that they are self-proved, and that they are intelligent beings, as having the attribute *jnāna*. They are also *ānanda*, and this means that their *svarūpas* fill them with infinite delight as stated in the preceding para. They perceive that all *ātmās* are therefore exactly alike. When the *yogī* reaches the next higher step, he perceives that when the *karmas* of *ātmās* are completely destroyed, their own forms hitherto hidden emerge, and that they then become like the highest *Ātmā*. This is stated in the *gītā* itself :

Resting on this wisdom, they have reached
My likeness; they do not become the
objects of either creation or dissolution
(XIV-2).

In the next higher step the *yogī* perceives that when his *karmas* are destroyed, his attribute *jnāna* fully expands, and that though he himself is an atom (*aṇu*), his *jnāna* extends to everything, and in this respect he is like the highest *Ātmā*, who is in every object. In this step owing to the deep impression made on himself by the realisation, he continues to perceive the likeness even when he has risen from *yoga*. In the highest step he perceives

that as he is like other *ātmās*, he is unconnected with any good and evil that may come to him, as others are unconnected with them. For his connection with wife and children is due to *karma*, and does not pertain to his nature. The *yogi* that has reached this step is said to be the best *yogi*.

7. The next matter is how the fickle mind may be controlled and fixed on the *ātmā* so as to perceive the likeness thus described. This was *Arjuna*'s question ; and the reply given in verse 35 is that the mind may be restrained by practice (*abhyāsa*) and by the absence of desire (*vairāgya*). This means that by dwelling on the faults found in objects other than the *ātmā*, a disgust for them may be created, and that by dwelling on the merits of the *ātmā* a leaning towards it may be formed. Thus the mind may be drawn away from every object and fixed steadily on the *ātmā*.

8. The last matter relates to the great merit of *yoga* (meditation). *Arjuna* enquired what becomes of one who commences the practice of *yoga* with fervour, but who for failure to continue it with firmness does not reach the goal, and becomes disinclined to do

it fully. *Śrī Kṛishṇa* replied in verses 40 to 43. First, the *yogi* does not reap any unwelcome fruit ; for

No one doing a good thing reaches an unpleasant end (verse 40).

The *yogi* longed for some worldly fruit, and did not practise *yoga* with firmness. He has enjoyment of the same kind, but very superior, going to the worlds reached by men of good deeds. His enjoyment does not end, as the enjoyment of good men ends along with their *karma* ; but it continues for a long time, till he himself becomes tired of it. If his disinclination to pursue the *yoga* practice was in an early stage, he is re-born in the family of those that are pure and wealthy. This is an environment suited for the recommencement of the practice. If it was at a later stage, he is born as the son of those that know and practise *yoga*, and receives instruction from them. In this birth the knowledge of *yoga* that he had in the previous birth comes to his mind, and with this he will so strive as to reach the goal. Ordinarily a new birth obliterates all previous impressions ; but in the case of the *yogi* this does not take place. By his former practice of

yoga he is irresistibly drawn again to it. It is known that one attains *svarga* (heaven-world) as the fruit of a *karma* like *agnishṭoma*, and release from bondage as the fruit of meditation on *Brahma*; the *yogi* attains both; and this is the peculiar merit of *yoga*.

9. The chapter closes with praise of *yoga* and the direction to *Arjuna* to do it. Lest he should become content with it, and go no further, *Śrī Kṛishṇa* stated that one that meditated on Himself—*i.e.*, the highest *Ātmā*—was the best *yogi*.

11. स्वयाथात्म्यं प्रकृत्यास्य तिरोधिःशरणागतिः ।

भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ॥

In the seventh chapter the following matters are dealt with : His (the highest *Ātmā*'s) nature as it is; its being hidden by matter (*prakṛiti*); *prapatti* (appealing to Him for help); classes of those that love Him; and the superiority of those that love Him for Himself.

Explanation. The middle portion of six chapters is now taken up. The first portion dealt with the *jiva* and with the mode of realising him; this middle portion deals with the highest *Ātmā* and the mode of meditating on Him.

2. In the seventh chapter the nature of the highest *Ātmā* is first described. In the first place He is the lord of every thing. Matter (*prakṛiti*), that appears in eight forms as *mahat*, *ahamkāra*, ether, air, fire, water, earth and mind (which last represents all the senses), is His. So also are the *jīvas*, who support products of matter by their presence within them. Hence all beings formed by the union of these two elements are also His. That is, they form His property, and He may use them as He pleases (verses 4 to 6). Next, He enters into them and supports them, as in a string of pearls the string passes through the pearls and supports them (verse 7). In the tenth chapter it will be stated that this support is for the purpose of control. Now, an intelligent being, who supports and controls a thing, and who is its lord is an *ātmā*; and the thing that is supported and controlled and used by one for his own purpose is a body. Hence everything forms the body of the highest *Ātmā*, and He is its *ātmā*. This is the proper definition of the term body (*śarīra*); the definitions current in the world are inadequate, as they do not apply to the bodies of the highest *Ātmā* and of freed

jivas, which are taken up at their pleasure, and not for experiencing the fruits of *karma*, and which are formed of a superior substance, of which *satva* alone is the quality. Now it is usual in the world to speak of the body and the *ātmā* as being identical, as in the sentence ' *devadatta* is stout '. The first term denotes a *jiva*, and the term ' stout ' a body ; for the *ātmā*, being an atom in size, cannot be said to be either stout or lean. The term ' stout ' means the *jiva* in the stout body ; and the sentence states that *devadatta* is a *jiva* in a stout body. The body has no existence apart from the *ātmā*, and forms the aspect in which the *ātmā* appears. Hence every word denoting a body denotes the *jiva*, who is within it, and whose aspect it is. Similarly as everything forms the body of the highest *Ātmā*, as it cannot exist without Him, and as it is the aspect in which He appears, every word denoting a *jiva* or a product of matter denotes the highest *Ātmā*, who is within the *jiva* or product of matter, who gives it an existence and who appears as the *jiva* or product of matter. In this sense the highest *Ātmā* is identified with the *jiva* or product of matter. Thus in the *vedic* text

‘That thou art’ the first term denotes the highest *Ātmā* described in the context as the world-cause, and the second term refers to a *jiva* named *Śvetaketu* ; and they are identified. For the highest *Ātmā* is the *ātmā* of the person addressed ; and the sentence means ‘That is the *ātmā* in you’. Similarly in the *vedic* text ‘All this indeed is *Brahma*’ the expression ‘all this’ means ‘The *ātmā* in all this,’ and the sentence means ‘The *ātmā* in all this indeed is *Brahma*’.

3. Next, the highest *Ātmā* is the place from which all the worlds go forth, and the place in which they are dissolved (verse 6). When a substance changes its condition, the previous condition is said to be the material cause, and the new condition is said to be a product. Thus, when a lump of earth is made by a potter into vessels of various shapes and sizes, the lump is the material cause, and the vessels are products ; and the potter is the operative cause. Now, the world that appears in diverse forms and bears diverse names was in a different condition. The matter and *jiva* elements were in a subtle condition. Matter had no forms and no names, and was an

undifferentiated mass. The *jivas* had no bodies ; and being merely *jñāna*, they were all alike. And both the elements formed the body of the highest *Ātmā* ; and were so subtle that they could not be separated from Him even as His body. The highest *Ātmā* clothed with the matter and *jiva* elements in this condition was the cause. He then willed to become many ; that is, to become the universe appearing in diverse forms and bearing diverse names. The matter element underwent change of substance, and appeared as bodies of *jivas*, as their senses, and as the objects of their enjoyment. The *jivas* did not change in their substance, but entered into bodies made for them, in accordance with their past *karma*, and appeared as *devas*, as men, as brutes and as vegetables. The highest *Ātmā* is present in all of them as their *ātmā* ; and clothed in the matter and *jiva* elements in the evolved condition, He is the universe. Hence all the worlds are said to have come forth from Him. After a period of activity the universe changes its condition ; the names and forms of matter disappear, and all products are re-absorbed in subtle matter ; and the *jivas* lose their bodies, and become alike.

This is dissolution, and as the matter and *jīva* elements become one with the highest *Ātmā*, and cannot be separated in thought even as His body, the worlds are said to be dissolved in Him. As the same substance becomes a product by change of condition, the cause and product are identical. The highest *Ātmā*, the cause, is identical with the universe, the product.

4. It must be noted in this connection that while in the world the material and operative causes differ, as in the case of the lump of earth and the potter, they are combined in the highest *Ātmā*; for He Himself becomes the universe, and is therefore the material cause; and there is no one that directs the change of condition, and He is therefore the operative cause also.

5. Lastly, a being other than the highest *Ātmā* does not exist who is higher (verse 7). This means that He alone is higher, and this implies that He has no equal. This is so, not merely because He is the lord of all and is the world-cause, but also because He is the seat of endless noble qualities, the excellence of which is beyond thought or expression. Of

these qualities six show His greatness. They are the power to see all things at the same time by sense perception (*jñāna*); the power to support the world (*bala*); the power to control the world (*aiśvarya*); freedom from fatigue by this seeing, supporting and controlling (*vīrya*); the power to do anything (*śakti*); and the quality of overcoming all opposition (*tejas*): If He had only these qualities, we should be afraid to approach Him; but He has qualities of another kind, which should give us confidence. They are mercy (*dayā*), love (*vātsalya*), accessibility (*saulabhya*), willingness intimately to mix with us (*saṁsilya*), and generosity (*audārya*).

6. What the highest *Ātmā* is has thus been described. Here several questions may be put. First, why is He not perceived as He is? *Reply*. Men are deluded by matter, which appears as bodies, senses and objects of enjoyment in accordance with their past *karma*. Though the objects are very petty and disappear quickly, the highest *Ātmā* has made them attractive, in order to give the *jivas* the fruits of their *karmas*. Those that wish to overcome the attraction of worldly

objects should do *prapatti*. This means that one, that is unable to gain his end and keenly feels this inability, should pray to Him for help. And He will respond; for He has an unfailing will, which is exercised not merely to bind, but also to take off the fetters. He is also highly merciful. A person may be able, but if he be not merciful, there will be no good in approaching him; but the highest *Ātmā* is both able and merciful. He does not discriminate between one person and another; all may approach Him, however low they may be. This quality of the highest *Ātmā* was exemplified in the case of the *asura* in the form of the crow, the monkey *Sugrīva*, the *rākshasa Vibhīṣaṇa* and *Draupadī*, the wife of the *Pāṇdavas*.

7. Why do not all men do *prapatti*? *Reply*. Their bad *karma* stands in the way. Men of good deeds do *prapatti* and meditate on the highest *Ātmā*. They are of four classes. Some wish to regain material enjoyment after having lost it; some wish to attain it newly. Both these form but one class in reality. Some wish to get out of *samsāra* with the incidence of old age and death, and to enjoy the bliss of

self-realisation. The last class wish to go to the highest *Ātmā* and to enjoy Him alone. The *gītā* refers to them by the term *jnānī*, and states that they are the best. For they wish to be ever with the highest *Ātmā*; their love is not divided between an end and its means, but is fixed wholly on Him; and He is immeasurably dear to them. The highest *Ātmā* on His part loves the *jnānīs* with the same degree of love, and regards them as His *ātmā*. It is very difficult to find a *jnānī* of this description. At the end of many lives of good deeds one becomes a *jnānī*, and regards *Vāsudeva* as everything to him (verses 16 to 19).

8. Why should one go to the highest *Ātmā*? Are not *devatās* available, to whom he may offer worship and get from them what he desires? *Reply*. The *devatās* are the bodies of the highest *Ātmā*, and He is their *ātmā*. It is He that makes the worshipper's fervour continue to the end; it is He that receives the worship, and gives the fruits; but they are petty and perishable. If the worshipper does the same *karma* and worships the highest *Ātmā* in the form of the *devatās*, the fruit attained is very superior (verses 20 to 23).

9. That men desire fruits other than the enjoyment of the highest *Ātmā*, and that they go to other *devatās* is intelligible ; for their evil tendencies (*vāsanā*) stand in the way of their knowing the highest *Ātmā*. But when He came down as *Śrī Kṛishṇa* with the express object that all men should come to Him, and was present before their eyes, why was He not sought by all ? *Reply*. Most men, seeing His form, regarded Him as an ordinary mortal, that had attained birth under the influence of *karma*. They did not see that He, the lord of all, had come down from His infinite mercy and from His love of those that had come to Him. He did give indications of what He was by His abnormal feats ; but they had not the capacity to discriminate between Him and others. And this was due to their bad *karma* (verses 24 and 25).

10. *Last Question*. At the time of birth one has no desire or aversion ; for there is no cause for either. Assuming that he has desire or aversion, why should he not desire the highest *Ātmā*, and regard other things with aversion ? *Reply*. In the previous life he liked some things and disliked other things, and

developed certain tendencies ; and he returns with the same tendencies, and begins to like and to dislike the same things. If he had liked to be with the highest *Ātmā*, he will now desire to go to Him ; but most men liked other things, and in their new birth they seek the very same things.

12. ऐश्वर्याक्षरयाथात्म्यभगवच्चरणार्थिनाम् ।

वेद्योपादेयभावानामष्टमे भेद उच्यते ॥

Reference was made to three classes of persons—those that desire material enjoyment, those that seek self-realisation and those that long to be with the highest *Ātmā*. What they should know and what they should do are stated in the eighth chapter.

Explanation. What they should do are meditation on the highest *Ātmā* in the form suited to the desired fruits ; the last thought at the point of death ; and meditation on the *devayāna*.

2. The first class should think of superior smells, tastes, forms, touches and sounds and of the objects in which they are found, as things to be attained by them. They should also

think of themselves as having enjoyments superior to those experienced by *Indra*, *Prajāpati* and other *devas*. The second class should think of their *ātmā* as divested of matter in the form of body and senses, of the subtle body, in which an *ātmā* goes to the moon and returns to be reborn on earth; and of the sexual union of parents, by which the *ātmā* attains a body. The first item should be thought on as a thing to be attained; the second as a thing to be got rid of; and the last as a matter at which one should shudder. All the three classes should know in doing the prescribed *karmas* that it is the highest *Ātmā* that is worshipped (verses 3 and 4).

3. Each class attains what it seeks in accordance with the form, in which it thinks of the highest *Ātmā* at the point of death. This is the peculiar feature of the last thought; and the last thought is of what one ever thinks on. Having stated this principle, which is known as the *tad-kratu* principle, *Śrī Kṛishṇa* directs *Arjuna* to think of him at all times, and to do the daily duties prescribed by the *veda* and the *smṛitis* as a means of doing so. He gives the assurance that if he carries out

the instruction, and if in consequence he thinks of Him at the point of death he will reach Him (verses 5 to 7).

4. Having stated that one attains what he desires as the effect of the last thought at the point of death, the chapter describes how each class should meditate on the highest *Ātmā*. First, one, that aspires for material enjoyment, is dealt with in verses 8—10. He must train the mind by practice and *yoga* to remain fixed on an object and not wander to anything else. By the term 'practice' reference is made to the dwelling of the mind on the object of meditation, when it is disengaged ; and *yoga* is meditation in the manner prescribed at the time selected for it every day. If with the mind so trained, he thinks of the highest *Ātmā* at the point of death, he will attain that aspect of Him, in which He is thought of. The aspect to be thought of is that the highest *Ātmā* is all-knowing ; that He is ancient ; that He is the ruler of all ; that He is subtler than the *jiva* ; that He is the creator of all ; that He is unique in His *svarūpa* (substance) ; and that He has a body bright as the sun, and not made of matter with the three *guṇas*. At the point of death

he should place *prāṇa* between the eyebrows, and think of the highest *Ātmā* at that place. One, that seeks to attain his true nature divorced from matter in the form of a body, and resembling the nature of the highest *Ātmā*, is dealt with in verses 11 to 13. He should withdraw the senses from all objects and make them inactive; he should fix his mind on the highest *Ātmā* in his heart, and think of nothing else; he should utter the syllable known as *praṇava*, and think of the highest *Ātmā* denoted by that syllable; he should place his *prāṇa* on the head. If doing all this, he throws up his body and departs, he attains his goal. One, that longs to reach the highest *Ātmā*, and wishes to be ever with Him is dealt with in verse 14. He should from the time that he commences *yoga* think of the highest *Ātmā* at all times without his mind going to any thing else. This will be possible, if he loves Him intently; for he will not be able to live without thinking of Him. He will reach the highest *Ātmā* alone; not His aspect as others do. And he will do so with ease; for the highest *Ātmā*, being unable to bear his separation, will Himself choose him. This means

that He will make his meditation grow in intensity, so that He might be reached, and will remove all obstacles. This is stated in chapter X, verses 10 and 11 :

To those, that wishing to be ever with Me, meditate upon Me, I give with love that *buddhi* with which they will reach Me. To favour them I remain as the subject of their thought, and with the bright lamp of knowledge, I destroy the darkness born of past *karma*.

By the term *buddhi* reference is made to the stage of meditation, in which the object meditated on becomes extremely *vivid* ; and by the term 'darkness' to the hankering after the enjoyment of everything else..

5. In the remainder of the chapter it is stated that the aspirant for material enjoyment returns to *samsāra*, and that the other two do not. This is the reason : The places of material enjoyment up to the abode of the four-faced being are perishable ; and one that goes to them must return. But the highest *Ātmā* is not like other *devatās*. They do not know everything ; they are not able to carry out their will ; they are among the products of evolution ; they are without mercy ; and

they are agitated, as the effect of the qualities *rajas* and *tamas*, by love, hate and other diverse feelings. One that goes to them may be sent back by them or by others. But the highest *Ātmā* is quite unlike them. He is all-knowing, omnipotent, the creator, sustainer and destroyer of all the worlds, extremely merciful, and has ever the same nature. There is therefore no possibility of their return (verses 15 and 16).

6. Those, that will return here after material enjoyment, go on the path beginning with smoke and known as *pitriyāna*. It is thus described :

Smoke, the night, the dark fortnight, and the six months of the sun's southward journey—one that goes along this path goes to the moon and returns (verse 25).

This should be taken to include ether and the world of the *pitris* also, mentioned in *vedic* texts. They come after the half-year. Those, that do not return, go on the path beginning with light and known as the *devayāna*. It is thus described :

Light known as *Agni*, the day, the bright fortnight, the six months of the sun's northward journey—those, that meditate

on *Brahma* and go on this path, reach *Brahma* (verse 24).

This should be taken to include the year, *Vāyu*, the sun, the moon, lightning, *Varuṇa*, *Indra* and *Prajāpati* mentioned in *vedic* texts. These terms and the terms denoting periods of time refer to beings deputed by the highest *Ātmā* to carry freed *jivas* to the highest heaven. They are known as *ātīvāhikas*.

7. In conclusion it should be known that one, that seeks to attain his own nature, does not meditate merely on himself—*i.e.*, the *ātmā*. For it is only a part, the *ātmā* and the highest *Ātmā* forming a whole. Meditation on a part is known as *pratīka upāsana*; and it has been decided in the *Śrī Bhāshyam* that one that does *pratīka upāsana* does not proceed on the *devayāna*. Here it is said that the person under consideration proceeds on the *devayāna* path, and that he does not return. Hence he must meditate on himself as the body of the highest *Ātmā*. The person, that longs to go to the highest *Ātmā*, meditates on Him as his *ātmā*. Both meditate on the highest *Ātmā* and on themselves; but to the former he is the principal

object and the highest *Ātmā* occupies a subordinate place. This is reversed in the case of the latter. There is also a difference in the fruits attained. The person denoted by the term lightning is said in a *vedic* text to carry the freed *jīva* to *Brahma*. Hence, while the latter is carried to Him at once, the former first enjoys his own *svarūpa* (substance), and he then enjoys the highest *Ātmā*. This is analogous to the fruit yielded by the meditation known as *madhu vidyā*. One that does this becomes a *vasu*, and has enjoyment as a member of that group, and then goes to the highest heaven.

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13. स्वमाहात्म्यं मनुष्ये^{षु} परत्वं च महात्मनाम् ।
विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥

In the ninth chapter the following matters are described : His (the highest *Ātmā*'s) own greatness ; appearance of His divine power even when he comes down ^{in human form} among men ; the superiority of the *jñānis* ; and *yoga* in the form of *bhakti yoga*.

Explanation. The last is the principal topic of the chapter ; and the others are subsidiary to

it. *Yoga* is enjoined in the last verse but one thus :

You, who are in this world, which is perishable, and in which there is no happiness, meditate on Me.

By the term 'this' it is indicated that the enjoyment in this world is very petty. The original has the term *asukha*, which means something other than *sukha*—that is, that there is suffering. Suffering is of three kinds—that caused by one's own body (*ādhyātmikam*), that caused by the elements (sun, wind, rain and the like) (*ādhibhautikam*) and that caused by the *devas* (*ādhidaivikam*). These are usually spoken of as *tāpa trayam* (three sufferings). The intention is to show that such enjoyment, as is found in *samsāra*, being mixed with suffering, is not happiness in reality. Thus three faults are pointed out—that the enjoyment is very petty, that it is perishable, and that it is not happiness in reality. By doing so the disinclination to do meditation is removed. One, that realises what is stated, will be disgusted with the world, and will long to get out of it. Such a person is qualified for meditation.

2. The nature of *meditation* is described in the last verse :

Be with your mind fixed on Me only ; do this with love ; serve Me ; prostrate yourself before Me. Maintaining your mind in this manner and regarding Me as the highest goal, you will come to Me only.

The first clause means that the meditator should think only of the highest *Ātmā*, and that no other thought should intervene. The thought should be repeated without a break, and should be continuous like a stream of oil poured from a cup. The second clause states that this meditation should be a loving meditation, the highest *Ātmā* being loved beyond measure. The next two clauses describe the degree of love that is needed. The intention is not that the meditator should serve ; it is that the love should be so intense, that the meditator will be so pleased with the highest *Ātmā*, that he will be led to serve Him in every way. The fourth clause states that the meditator will not be content with this, but that the love will make him submit himself completely to the object of meditation. The meditation should become as vivid as sense perception is, though this is

not stated here. Thus, *yoga* or *bhakti yoga* is continuous, vivid, loving meditation on the highest *Ātmā*.

3. The meditation should be done in the manner described in paras 1 and 2 of the explanation under verse 10, with this difference. The object of meditation is the highest *Ātmā* in the place of the *ātmā* of the meditator. In doing *dhāraṇā* the mind should dwell on a figure of the highest *Ātmā*. At first it should dwell on one part of it ; then upon another ; and so on. When this practice succeeds, the mind should be fixed on the whole figure. The next step is to repeat the thought, to make it flow in a continuous stream, and to prevent the intervention of a dissimilar thought. This is known as *dhyāna*. When this is established, the last step is to drop the figure of the highest *Ātmā*, and to meditate on His *svarūpa* only. This is known as *samādhi*, and is the means to release (*moksha*).

4. An important help to meditation is enjoined in verse 27 thus :

What worldly action you do for the maintenance of your body, what you eat for its support, what offering to *devatā*,

or gift you make, or what *tapas* (diminution of sense enjoyment) you do, do it, so that it may be yielded to Me.

This means that when these actions are done, the doer should think that the actions belong to the highest *Ātmā*; that they are done by Him, he himself being merely an instrument; and that He alone is worshipped by them; for the *devatās*, whose worship they appear to be, are only His bodies.

5. To turn to the subsidiary matters dealt with in this chapter. The first is the greatness of the highest *Ātmā*. In verse 7 of chapter VII it was stated that He enters into every object and supports it (See para 2 of the *explanation* under verse 11). This point is restated in verses 4 to 6, and additional information is given. From the analogy of the string of pearls it may be inferred that He enters into all objects, but is Himself unseen. This is expressly stated here :

All this world is pervaded by Me in a form,
which no one can perceive.

He is present within them in His *svarūpa*; no reference is made to any figure of His. Next, the *jīva* supports his body by his presence

within it; and the body renders a service to him. The objects, that the highest *Ātmā* supports, do not render any service to Him. Next, His support is not like the support of water by a jar, by contact with which the water is prevented from falling down. He supports by His mere will, but does not require any help in the matter. This power to support by mere will is peculiar to Him. This is exemplified in verse 6. A strong wind rests on *ākāśa*, i.e., in a vacant place, and moves about everywhere; for it is supported by the highest *Ātmā*. Similarly, all objects are supported by Him.

6. In verse 6 of chapter VII it was stated that the highest *Ātmā* is the place from which all beings go forth, and the place in which they are dissolved. This point is explained more clearly in verses 7 to 10. (See para 3 of the *explanation* under verse 11.)

All beings at the end of a world-age come to
My *prakṛiti*; at the beginning of another
world-age I send them forth again.

A world-age (*kalpa*) here is the life-period of the fore-faced being, and in the *pralaya* that follows it even he disappears. ‘My *prakṛiti*’

is the lower *prakṛitī* of verses 4 and 5 of chapter VII. As reference is made in the verse to all beings, the *prakṛitī* is what is known as *tamas*. It is the state of matter preceding evolution; and in this state it is without name and form. As *prakṛitī* is the body of the highest *Ātmā*, the absorption of all products in *tamas* is dissolution in Himself as stated in chapter VII. ‘*Send them forth*’—beings similar to them.

Energising and controlling My *prakṛitī*, I
send forth again and again all these beings,
who are helpless, being under the control
of matter.

This verse refers to *jivas*; for it is said that they are under the control of matter and are helpless. The first effect of putting forth energy is to make *prakṛitī* assume eight forms as stated in verse 4 of chapter VII. This is known as *samasṭi* evolution. These were then mixed and compounded in various ways; and bodies were formed for the *jivas*, with diverse forms and diverse names. This is known as *vyasṭi* evolution. Into these the *jivas* were made to enter, each according to his *karma*. Before this was done, the *jivas*

were exactly alike, and were known as *samashṭi jivas*. They now became *vyasṭi jivas*, as they were in particular bodies, and differed from one another. They are broadly classified into *devas*, men, brutes and vegetables. There are differences in the places and in the times in which they live and in their experiences of pleasure and pain. Sending them forth in this manner is indicated in the original by the prefix *vi* in the verb *visṛijami*. *Again and again* means at the proper time. The question will arise whether the highest *Ātmā* does not render himself liable to the charge of partiality and of want of mercy. Verse 9 states that this charge will not touch Him ; for in the matter of the differences the cause is the past *karma* (good and bad deeds) of the *jivas* themselves ; and the highest *Ātmā* is like one that is indifferent. This reply raises another question—If the creation of differences be in accordance with *karmas* of *jivas*, matter alone, which continually changes, may evolve in accordance with the *karmas*. Verse 10 states that it is necessary for the highest *Ātmā* to direct it ; for it is unintelligent. Thus it has been pointed out that the highest *Ātmā* in the form

of *Śrī Kṛishṇa* is the lord of all, that His will never fails, and that He is not open to the charge of partiality or cruelty. The retention of this divine power undiminished is not true only when He appears in human shape ; it is true of all His *avatāras*.

7. The only matter to be explained is the superiority of the *jñānis*, that is, those that wish to be ever with the highest *Ātmā*, and love Him alone. In the first place they are not like others deluded by the human form in which He appears ; they recognise Him as the world-cause, and as free from any contraction of His attribute *jñāna*. For He comes down not from *karma*, but from His unbounded mercy in order to protect good men. They do this, as they do *prapatti* ; and as by this means they are freed from all obstacles, the *satva* quality predominates in their minds ; and they meditate on Him, regarding it as the only end worth striving for. The love for Him is so great, that without this meditation they cannot support themselves, their minds or their outer senses (verse 13). Their love also makes them ever repeat His names—*Nārāyaṇa*, *Kṛishṇa*, *Vāsudeva* and the

like, which describes His noble qualities ; to do such actions as will be acceptable to Him, like placing flowers at His feet, and actions which serve them like the building of temples, making flower gardens and the like ; and to fall down before Him without minding whether the place is dusty, miry or is full of pebbles. Other *jnānis* in addition to these perceive the highest *Ātmā* alone in every object in the world ; for being clothed in the matter and *jīva* elements in the subtle condition, He willed to become many, and became the universe ; so that every object is He alone in that form (verses 14 and 15). Next, they do not ever return to this world after enjoyment in *svarga* like those that perform *soma yāgas*, and return after enjoyment in that world. They reach the highest *Ātmā*, who is limitless bliss, and never return. For He takes upon Himself the burden of their attaining their goal (*yoga*) and of preventing it from coming to an end (*kshema*) (verse 22). Next, they find no difficulty in worshipping Him. He is willing to accept anything that they may offer—be it a leaf, a flower, a fruit or a cup of water. He is the lord of the changing and changeless worlds, and can command what He wishes to

get; yet He accepts these; for they are offered with love, and the worshippers regard the offering itself as an end, and their minds are therefore pure (verse 26). Thus, the highest *Ātmā* overlooks differences in the objects that are offered to Him. Similarly He does not mind differences among those that love Him for Himself. He does not reject one on the ground that he is of low birth, that his figure is not pleasing, that he is of low nature or that he is not learned; nor does he accept one merely on the plea that he is the reverse. He treats all alike; but when one loves Him for Himself, be he high or low, he will be with Him, as if he were His equal; and He Himself will be with him, as if he were His superior (verse 29). He extends the same treatment to one that swerves from the practices prescribed for his caste and stage of life, provided that He loves Him for Himself. He is stated to be a good man and to deserve respectful treatment. His conviction being good, his mind will quickly turn to *dharma* (meditation on the highest *Ātmā*), and his evil practices will soon disappear (verses 30 and 31). Such is the superiority of *jnānis*.

14. स्वकल्याणगुणानन्त्यकृत्स्नस्वाधीनतामतिः ।

भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता ॥

The knowledge that the highest *Ātmā* possesses numberless noble qualities, and that He controls all is calculated to create a love for Him and make it grow in intensity. This point is described in detail in the tenth chapter.

Explanation. Verse 3 states that if one knows that the highest *Ātmā* is a unique being, he will be released from all evil *karmas*, that stand in the way of his loving Him ; for He is unborn ; he has had no beginning ; and he is the great Ruler of all the worlds. The first clause separates Him from matter, which continually changes, and from the bound *jiva*, who is born, when he takes up a material body as the effect of past *karma*. The second clause states that His freedom from birth has had no beginning ; and thus it differentiates Him from the freed *jiva*, whose freedom from birth has had a beginning. He lived in *karma*-made bodies, and is therefore fit to be connected with matter. By separating the highest *Ātmā* from him, it is indicated that He is unfit to be so connected, and that His nature

is inimical to such connection. And He is the Ruler of all the rulers of worlds. In the world we see that a king, who rules over men, is of the same class as they ; and he has become their ruler as the effect of some good *karma*. This is the case with *Indra*, the ruler of the *devas*, and with the four-faced being, the ruler of this world. But the highest *Ātmā* is of an entirely different nature, and does not belong to the same class as others.

2. Thus, by the removal of obstacles, love for the highest *Ātmā* will spring up of itself. And it will grow in intensity, by knowing Him to be the ruler of all, and to be the seat of all noble qualities. . This is stated in verse 7.

One, that knows correctly this *vibhūti* of Mine, and My being the seat of all noble qualities, attains unshaken *yoga*. There is no doubt on the point.

Here the term *vibhūti* means all beings depending upon the highest *Ātmā* for coming into existence, their continuance and their movements. When love grows in intensity, it may be known by the following marks :

Their minds fixed on Me, and their *prāṇa* resting upon Me, they teach one another and ever describe Me to others. Those

that describe Me are pleased ; so also those that hear (verse 9).

This means that they ever think of Him ; by their *prāṇa* resting upon Him, it is meant that if they do not think of Him, they cannot support themselves. The teaching refers to the attributes of the highest *Ātmā*, which they know, but which others do not. The description refers to what is known already to all. Those that describe are pleased, as they regard it as an end in itself.

3. The mode in which the highest *Ātmā* controls all *ātmās* is stated in verses 4 and 5.

The states of mind of all beings, however much they may differ from one another, arise from Me alone.

Some of these states of mind are stated in the verses as representative of all other states of mind. These states lead to doing a thing or to abstention from action. Intelligent beings are moved to action or to abstention from action by influencing their minds. In this matter even great personages, like the seven great *rishis* of the past *manvantaras* and the four *manus* are no exception. They conform to His will (verse 6).

4. At this stage *Arjuna* wished to know the *vibhūti*s of the highest *Ātmā* in greater detail, and requested Him to describe them. *Śrī Kṛishṇa* complied with the request, stating that there was no limit to the beings controlled by Him, and that He would mention the best in each class (verse 19). This He did by identifying Himself with them thus :

Among the *ādityas* I am *Vishṇu*, the twelfth ;
among luminous bodies I am the group
known as *ravi* ; among *maruts* I am *marīchi* ;
I am the moon, the lord of stars (verse 21).
And so on.

From this description it should not be concluded that the highest *Ātmā* is identical with those enumerated in His *svarūpa* (substance). For *Arjuna* wished to know the beings, whom He controls ; at the outset it is stated that He is in the heart of all beings as their *ātmā* ; and an *ātmā* is an intelligent being that supports and controls another ; and at the very close it is stated :

Controlling all this world with a tittle of My
power, I remain (verse 42).

Hence the controller and the controlled are spoken of as identical ; for they bear the

relation of the *ātmā* and body ; and these are usually spoken of as one.

15. एकादशे स्वयाथात्म्यसाक्षात्कारावलोकनम् ।

दत्तमुक्तं विदिप्राप्त्योर्भक्त्येकोपायता तथा ॥

In the eleventh chapter it is stated that a divine eye was given to *Arjuna* as the means of seeing Himself (the highest *Ātmā*) as He is ; so also the fact that love (*bhakti*) is the only means for knowing Him and for reaching Him. *Explanation*—Having heard the detailed description of the *vibhūtis* of the highest *Ātmā*, *Arjuna* wished to see Him as thus described. *Śrī Kṛishṇa* out of His great love complied with the request. He observed that he (*Arjuna*) could not see Him with his eye. He gave him a divine eye (an eye made of a superior substance other than matter with the three *guṇas*) capable of perceiving Him (verse 8). What *Arjuna* saw is described by the narrator *Sanjaya* in verses 10 to 13 ; it is described by *Arjuna* himself in verses 15 to 23. He was frightened by the figure that he saw ; for he saw his enemies and many on his own side enter His mouth, and the heads of some crushed

by His teeth and reduced to powder. This he states in verses 26 to 30 ; and he requested Him to state what He was intent upon (verse 31).

Śrī Kṛishṇa replied :

I am time ; the destroyer of the world ; I have grown into this terrible form in order to destroy it. Without your effort, the fighting men, that stand on your enemy's side, will all cease to be. Therefore stand up ; win fame ; vanquishing your enemies, enjoy the well-filled kingdom. By Me alone they have been slain already ; be merely the instrument (verses 32 and 33).

By the term ' time ' it is meant that *Śrī Kṛishṇa* was seeing when their lives would come to an end. *Slain already*—*Śrī Kṛishṇa* willed that they should be slain ; and this would surely happen ; hence the use of the perfect tense. *Arjuna* was frightened, and prostrating many times before Him, he said that he had not known His greatness ; that he had thought that He was a companion ; that without humility he had called Him ' O *Kṛishṇa*, O *Yādava*, O comrade ; that from delusion about His nature or long acquaintance he had treated Him without due respect in jest : when they played, reposed, sat or took their meals together ; and that this unbecoming

behaviour of his was not merely when they were alone, but also when others were present (verses 41 and 42). He requested Him to excuse all this, and said :

Like a father excusing his son's misdeeds, like a companion overlooking his companion's faults, you should bear with me, who are dear to you (verse 44).

21. *Arjuna* then requested *Śrī Kṛishṇa* to resume His former figure. *Śrī Kṛishṇa* complied with the request, and after comforting him, He said :

I cannot be seen in this form, as you have seen Me, by reciting the *veda*, by *tapas* (diminution of sense enjoyment), or by making gifts to men or offerings to *devatās*. But by love, not looking forward to any other goal, it is possible for one to know Me, to see Me as I am, and to enter into Me (verses 53 and 54).

The meaning is that the things mentioned will not help, if there be no love for the highest *Ātmā*. To know is to know from the *veda* ; to enter into Him is to reach Him in the highest heaven and to enjoy Him fully as He is, and in all forms. It does not mean to become one in substance. The clause 'as I am' should be connected with knowing and

becoming one. This verse indicates the various stages of love. In the first stage it creates a desire to know the highest *Ātmā* as He is, and leads one to a proper teacher ; this is known as *bhakti*. In the next stage it makes him long to see Him as He is ; and this leads to His being seen ; it is known as *para bhakti*. In the last stage it leads to a very strong desire to be ever with Him and enjoy Him fully ; it is known as *parama bhakti*.

3. The last stage of *bhakti* is thus described :

One reaches Me, when he does My work ;
when in every undertaking he regards Me
as the highest goal ; when he loves Me ;
when he is without attachment ; and when
he is without ill-will to any being (verse 55).

My work—work done as the worship of the highest *Ātmā*. *When he loves Me*—When he loves the highest *Ātmā* beyond measure, and recites His names, praises Him, meditates on Him, places flowers at His feet, prostrates before Him, and does such things, being unable to support himself without doing them. *Without attachment*—to any thing else. As He alone is dear to him, attachment to any thing else is painful. *Without ill-will*—When suffering is caused by any person, he thinks of

his own past *karma* as its cause, and regards the offender as used merely as an instrument for punishing him. One that is all this reaches Him and enjoys Him fully.



16. भक्तेश्चैष्ट्यमुपायोक्तिरशक्तस्थत्मनिष्ठता ।

तत्प्रकारास्त्वतिप्रीतिर्भक्तेद्वादश उच्यते ॥

In the twelfth chapter the following matters are stated : the superiority of *bhakti yoga* ; the means thereto ; to one unable to adopt even this meditation on the *ātmā* ; what is needed for this, and the great love of the highest *Ātmā* for one doing *bhakti yoga*.

Explanation. The first subject is introduced by a question of *Arjuna* as to who was the better of the two—he that does *bhakti yoga* desiring ever to be with the highest *Ātmā*, or he that meditates on the *ātmā* in his natural form. *Śrī Kṛishṇa* replies giving preference to the former (verse 2). The latter has to think of the *ātmā* thus : He is other than the body, and cannot therefore be denoted by the words *deva*, man and the like. For the same reason he cannot be perceived by the eye or by any of the other senses. Though he is in every body, *deva*,

human, brute or vegetable, he is unfit to be thought of as of the form of the body ; for he is of an entirely different class. For the same reason though he is connected with one body after another, as the anvil of the blacksmith is connected with one piece of iron after another, he is not connected with their forms. Not being subject to change of substance, his form does not at any time leave him ; he is therefore eternal. The *yogi* should draw all his senses from their activities. He should look upon all *ātmās* as being alike ; for though they dwell in diverse bodies, they are all *jnāna* ; and this is their only feature. He should therefore desist from every action that is injurious to them. This is how he should meditate. But it is very difficult for one that identifies himself with the body (verses 3 to 5). *Śrī Kṛishṇa* therefore advises meditation on Himself (verse 8).

2. One may not be able to keep his mind steadily on the highest *Ātmā* in *yoga*. Verse 9 advises him to continually dwell with love on His freedom from imperfections and on His many noble qualities. The mind will then become steady. To one that is unable to do

even this, the advice is given in verse 10 that he should do His work. This is to build a temple, to make a flower garden, to light the temple, to sweep its floor, to sprinkle water on it, to wash it with cowdung and water, to bring flowers, to arrange for the conduct of worship, to recite His names, to go round the temple, to praise, to prostrate before Him and the like. To one, that is unable to do even this, *karma yoga* is suggested (verse 11). The next verse explains how practice (*abhyāsa*) may be attained step by step. The first step is *karma yoga*; this leads to *yoga* (meditation on the *ātmā*); from this realisation of the *ātmā* results. Then *abhyāsa* and *bhakti yoga* may be taken up. Thus the two portions of six chapters are connected. The middle portion teaches *bhakti yoga* as the means to release (*moksha*); and the first portion teaches realisation of the *ātmā* as the means to *bhakti yoga*; and this realisation is brought about through *yoga* by the practice of *karma yoga*.

3. What the practice of *karma yoga* needs is next explained in verses 13 to 19. Twenty-eight points are enumerated. For easy remembrance it is desirable to classify them.

First, the *yogi* should know that he is other than his body, and should not regard it as the 'I'. This is being without *ahamkāra* (verse 13). That this thought may be present when he does *yoga* (meditation on the *ātmā*), he should revolve it in his mind, when it is disengaged. This is being a *yogi* at all times (verse 14). To secure this point, the mind should be controlled, and prevented from wandering to any thing else (*ibid.*). From this thought, when firmly held, will come detachment—the absence of the thought 'This is mine' in his body, in the senses, in what are connected with them and in his house (verses 13 and 19). As he does not confound himself with the body, he will be without joy or grief, when some thing agreeable or disagreeable comes, as the effect of the thought 'This is mine'. When the agreeable or disagreeable thing comes as the effect of contact with outside objects, he should not be affected by them, knowing them to be inevitable (verse 13). When a thing, that is welcome or unwelcome to others comes of itself, he should not be pleased or be displeased. When some thing happens, that is the cause of grief to the world, like the death of wife, or a son,

he should not grieve. When such things are not present, he should not long for them (verse 17). He should treat with equal indifference respectful or disrespectful treatment accorded to him by others, and their praise or blame. He should be silent—*i.e.*, should not praise one that praises him or blame one that blames (verses 18 and 19). He should be pleased with whatever comes without any effort on his own part, that will be needed for his maintenance. One, that is not this, will praise one and ask of him ; he will blame him, if he does not give. He should not be one of this description. In his dealings with others he should remember that they are the bodies of the highest *Ātmā*. He should not therefore hate anyone, whether he hates him or does a disservice to him. He should think that the highest *Ātmā* makes him hate him or do disservice as punishment for some offence of his own. He should wish the welfare of all ; and when they are in trouble, he should sympathise with them (verse 13). He should preserve a serene mind, when a friend or enemy is near him ; this needs a greater effort than when they are away (verse 18). He should do nothing that will trouble others,

He should not regard one with pleasure, and another with displeasure ; he should not be afraid of one or be repelled by another. He should so conduct himself, that the world will look upon him as being innocent and will do nothing to trouble him (verse 15). He should firmly believe in the truth of what is stated in the *veda* (verse 14). As he seeks only the *ātmā*, and does not desire any thing else, he should be careful in regard to what the *veda* teaches, and take no action in regard to what it does not direct. In other words, he should use for the maintenance of his body only such articles as are permitted by it. He should show his ability in doing what is enjoined, and be indifferent in regard to what is not enjoined. If in doing his duties he meets with any thing that is unpleasant, he should bear it with patience. He should not commence any action other than those that are permitted (verse 16). Among those permitted also he should avoid good *karmas*, as he avoids evil *karma* ; for in the matter of binding him, there is no difference between them (verse 17). Lastly, he should think that *bhagavān Vāsudeva* alone is worshipped by *karmas* done without a desire

for fruits, and that being pleased He will make him realise himself (*i.e.*, the *ātmā*) (verse 14).

4. The chapter closes with praise of one doing *bhakti yoga*, as the sixth chapter closed with praise of one doing *karma yoga*.

17. देहस्वरूपमात्मासिहेतुरात्मविशोधनम् ।

बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते ॥

In the thirteenth chapter the following matters are dealt with : the nature of the body ; the means by which the *ātmā* may be attained ; the nature of the *ātmā* as he is and unconnected with a body ; what leads to bondage ; and the mode of separating it from the body.

Explanation. In the second chapter the *ātmā* was distinguished from the body in one respect—*viz.*, that he is eternal, while the body perishes. This distinction is explained more fully in this chapter. First, as to the nature of the body. This is stated in verses 5 and 6. The body is a mixture of the five great elements—ether (*ākāśa*), air (*vāyu*), fire (*tejas*), water (*ap*) and earth (*prithivi*)—and *mahat* and *ahamkāra*. These are the products of matter (*prakṛiti*). It is the seat of the five senses of perception, the

five organs of action and the mind. It is the dwelling-place of the intelligent *ātmā*, seated in which he enjoys the five classes of sense objects, feels desire and hate, and experiences pleasure and pain.

2. The nature of the *ātmā* is described in verses 12 to 17. The *ātmā* has had no beginning, and therefore has no end. In the state of bondage he exists in two conditions—in the evolved condition he bears the name *deva*, man and the like and has a form ; he is said to be *sat*. In the causal condition he is unfit to have a name and form ; and he is said to be *asat*. His appearing in these conditions is due to *karma*. In his own nature he is without them, and cannot be said to be either *sat* or *asat* (verse 12). His *svarūpa* does not like the body consist of parts ; yet in his freed condition he is capable of doing the work of the eye, the ear and other senses of perception, and the work of the hands, the feet and other organs of action (verse 13). His *svarūpa* is not the seat of the senses ; yet he can perceive through the senses, and in the freed condition he can perceive without their aid. Hence he is not reduced to the condition of a stone on the

ground that he has no senses then. In his *svarūpa* he does not experience the effects of the three *guṇas*—*satva*, *rajas* and *tamas*; yet he retains the capacity to do so, and this is eternal. In his nature he is not attached to the *deva* or *human* bodies; yet he retains the capacity to bear any body; and this is proved by his taking any number of bodies at his pleasure (verse 14). He throws up bodies made up of the five elements and remains without a body; he is also within bodies, when he takes them up at his pleasure. In his nature he is immovable, he moves when he takes up bodies (verse 15). Though *ātmās* are in diverse bodies, they are not divided into classes as *devas*, men, brutes and vegetables. They are all alike, their only feature being that they are knowers. Foolish people regard them as being of the same form as their bodies, and say ‘This is a *deva*; that is a man.’ His *svarūpa* is other than matter with the three *guṇas*. It is self-proved. A lamp, the sun, and other luminous substances are spoken of as *jyotis* (what shows a thing); they do so only by removing the darkness that prevents contact of the senses with objects; it is he with his attribute *jñāna* that makes them

fit to be spoken about (verse 17). He is *brahma*—that is, his attribute *jnāna* is not limited by bodies. Its being so at present is due to his *karma*. But when he is freed, it expands fully and contacts everything (verses 12 and 13). He dwells in the heart of all (verse 17). Being subtle, he is not known by persons in *samsāra* as different from the body. Those, that possess the qualities stated in verses 7 to 11, know this ; but not others ; he is far from them (verse 15).

3. Thus the natures of the *ātmā* and body entirely differ. They differ also thus: the *ātmā* knows the body (*kshetra*) and is therefore said to be *kshetrajna* ; and the body is the known (verse 1). The *ātmā* supports the body ; and the body is supported. What knows and supports is other than what is known and supported. Similarly, the *ātmā* takes food ; he is therefore different from what is eaten ; and it is this that becomes the body. The *ātmā* is the cause of the food changing into semen and foetus ; and he is therefore different from what comes out of the change. The mere mixture of the elements cannot support, take food or be the cause of its change ; for

this is not seen in a dead body (verse 16). The work of the body differs from that of the *ātmā*. Actions that lead to enjoyment pertain to matter in the form of the body, when an *ātmā* is present within ; he merely wills ; and the enjoyment, which they bring, pertains to him (verse 20). Thus the *ātmā*, dwelling in a body, wills, and moves the body ; and the body acts. The *ātmā* gives his assent to the action. He supports it and enjoys the fruit of the action. As he thus controls, and supports the body, and uses it for his own purpose, he is the great ruler of the body, the senses and the mind. He is also said to be *parama ātmā* (verse 22).

4. Matter, being unintelligent, exists for others, and serves them in the form of bodies, the senses and objects of enjoyment. The *ātmā* is intelligent ; does he exist for himself ? Verse 12 replies no. He exists for the highest *Ātmā*, as stated in verses 4 to 6 of chapter VII.

5. The question arises how the *ātmā* and body so entirely different came to be connected ? Verse 19 states that the connection has had no beginning, and verse 21 explains why it is so.

The *ātmā*, being in a body made of matter, becomes attached to the pleasures peculiar to that body. He then does good or bad deeds as the means thereto, and in order to enjoy their fruits, he is connected with a good or bad body. Thus, attachment to pleasure, the doing of *karma* and connection with a body follow one another in this order. Now, starting from a particular body, we see that it was brought about by a previous *karma*; this *karma* was done to procure a fruit peculiar to the body, in which the *ātmā* then dwelt. That body was brought about by a previous *karma*; and so on *ad infinitum*. We therefore say that *karma* is *anādi*—i.e., beginningless, and that the connection of the *ātmā* with a body is also without beginning.

6. How is the *ātmā* to be perceived as different from the body? The reply is given in verse 24. The means is *dhyāna* or *yoga* as explained in chapter VI. Those unfit to do this make the mind capable of doing *yoga* by doing *jñāna yoga* or *karma yoga*, as the case may be.

7. The only point, that remains to be noticed, is what are the means by which the

ātmā may be known as he is. These are stated in verses 7 to 11. These fall into three groups. The first group is *jñānam*—knowledge of the *ātmā* as he is. First, the thought that the body is the 'I' should cease ; this includes the absence of the thought 'This is mine' in things that the *yogi* considers as his. Next, the knowledge of the *ātmā* as he is should never be absent. For this purpose the mind should be withdrawn from everything other than the *ātmā* ; for the purpose of thinking should be to strengthen the knowledge of *tatvas*. For the mind to dwell on the *ātmā* continuously five points are needed—(i) the *yogi* should dwell in a retired place ; (ii) he should find no pleasure in company ; (iii) he should attend on a *guru*, that can give instruction about the *ātmā* ; (iv) he should cultivate purity—purity of thought, of speech and of body—so that he may be able to know the *ātmā* and to adopt the means therefor ; and (v) his belief in the teaching of the *veda* should be firm. The second group is *virakti* or desirelessness. The *yogi* should constantly think of the faults of sense enjoyment, and develop a disgust for it. The faults are that it is petty ; that it is

short-lived ; that it is procured with effort ; that it is mixed with pain ; that it leads to pain ; and that it is an obstacle in the enjoyment of much superior pleasure. Next, there must be no attachment to one's possessions. In the case of a house-holder, who has to discharge the duties of his *āśrama* (stage of life), wife, son and a dwelling place are necessary. He should therefore regard them merely as his instruments, and should not be attached to them to a greater extent. Next, when a thing comes, that is welcome or unwelcome from one's connecting himself with it, there should be neither joy nor grief. Lastly, a disgust should be created for the body by thinking constantly of the faults that are inseparable from it, *viz.*, birth, old age, death, illness and grief. The last group is *bhakti* (love). The *yogi* should love the highest *Ātmā* alone ; no other *devatā* should share his love ; for He is the lord of all. If he loves Him alone, his love will be steady, He should regard all beings as the aspects in which the highest *Ātmā* appears. He will then desist from the injury of any one in thought, by speech or by action. If any one injures him, he will think that he is used by

the highest *Ātmā* as an instrument for punishing him for some past misdeed of his, and will put up with it. He will not deceive others by thinking of one thing and saying another thing to them. Above all there are two faults that should be avoided. One is a high opinion of oneself arising from high birth, great learning or wealth; and this will lead to disrespectful treatment of great men. The other is a desire that others should think well of him, and the doing of one's duties from this desire. They should be done, because they are enjoined, and because they form the service of the highest *Ātmā*.

18. गुणबन्धविधा तेषां कर्तृत्वं तन्निवर्तनम् ।
गतित्रयस्वमूलत्वं चतुर्दश उदीर्यते ॥

In the fourteenth chapter the following matters are stated—the mode in which the *guṇas* bind; their doership; the means of transcending them; and the fact that He (the highest *Ātmā*) is the means to the three kinds of goal.

Explanation. The three *guṇas*, known as *satva*, *rajas* and *tamas*, are ever found in matter (*prakṛiti*). They cannot be perceived

by the eye as colour is ; but must be known from the effects that they produce. In the state of cosmic rest they are not manifested ; and they appear, when matter changes into *mahat*, *ahamkāra* and the rest. When matter appears in the form of *deva* or human bodies, they bind the *ātmā* that dwells in them. Though in his nature he is unfit to be so bound, the bondage takes place from the fact that he remains in a body (verse 5). Of them *satva* enables one to see a thing as it is, and conduces to pleasure. It creates attachment to *jñāna* (knowledge) and pleasure. This leads to the doing of worldly *karma*, or that pointed by the *veda*, as the means to them ; and in order that the fruit of the *karma* may be experienced, he is connected with a body. This is how the *ātmā* is bound (verse 6). *Rajas* creates love (the love of husband to wife and of the wife to the husband), attachment to sons, friends and the like, and attachment to every kind of sense objects. It binds the *ātmā* by making him do action (verse 7). *Tamas* makes one see a thing differently from what it is ; it produces inattention, unwillingness to begin a work, and sleep. By these means it binds the *ātmā* (verse 8).

2. The bondage described does not take place in some cases. When the attachment is to knowledge of the highest *Ātmā*, or to the bliss to be enjoyed in the highest heaven, it does not connect one with a body ; on the other hand, it leads to release. In this case, if the quality *rajas* serves *satva*, it enables one to reach the goal quickly ; it does not therefore bind. Similarly, when one desires to do what is improper, *tamas* by making him disinclined to take action becomes useful.

3. Verse 19 recalls to the mind what was stated in chapter III of the *gītā* :

When the seer does not perceive any doer other than the *guṇas*, and knows that one other than the *guṇas* (i.e., the *ātmā*) is not the doer, he attains My aspect.

See para 3 of the *explanation* under verse 7.

4. The means of transcending the *guṇas* is stated in verse 26. The means is the doing of *bhakti yoga*, the object of love being the highest *Ātmā*, and not any other *devatā*. It is not sufficient to think of the difference between the body and the *ātmā* in the manner stated in the preceding para. It is liable to be nullified by the tendency to identify the 'I'

with the body created and developed in the beginningless past. Hence the help of the highest *Ātmā* should be sought; and He not only has an unfailing will, but is also extremely merciful, and loves those that come to Him. That one may transcend the *guṇas* with the help of the highest *Ātmā* was stated also in chapter VII, verse 14.

5. The last point to be noticed is that the highest *Ātmā* is the being that makes one attain the three kinds of goal. They are—the attainment of superior material enjoyment, self-realisation and enjoyment, and the reaching of the highest *Ātmā*. This is stated in the last verse of the chapter.

19. अचिन्मिश्राद्विशुद्धाच्च चेतनात्पुरुषोत्तमः ।

व्यापनाद्भरणात्स्वाम्यादन्यः पञ्चदशोदितः ॥

The fifteenth chapter states that *Purushot-tama* is other than the intelligent person, that is connected with matter, and other than he, that has become pure; for He pervades them, supports them and is their lord.

Explanation. What is stated in this verse is the essence of the *upanishads*; and this is

stated by one that alone knows the meaning of the *veda* correctly. See the last portion of verse 15 of this chapter—

I alone know the *veda*.

The implication is that one, that states the meaning of the *veda* otherwise, does not know the *veda*. That the highest *Ātmā* is a unique being is stated in verses 16 to 18. The *ātmā*, that is bound, is denoted by the word *kshara*, for he is connected with matter, that is ever liable to change. By this term all *ātmās* from the four-faced being down to the lowest germ are intended ; for this description applies to all of them. The freed *ātmā* is denoted by the term *akshara* ; for he has been released from connection with matter, and has attained his own nature. Hence he is not connected with any particular body, and is like the common ancestor of several families. He is therefore said to be *kūṭastha*. The highest *Ātmā* is other than both the classes and is therefore said to be *parama* (highest) *ātmā*. For He has entered the three *tatvas*—matter, the bound *ātmā* and the freed *ātmā*. He supports them as their *ātmā* ; He that has entered and supports must be other than what is entered and supported.

Similarly, He is free from imperfections, and must be other than what are not free from them. Matter changes in its substances; the bound *ātmā* is connected with it, and follows its changes; and the freed *ātmā*, though the connection has ceased, is fit for it. The highest *Ātmā* also controls them, and is therefore other than those that are controlled. He is therefore said to be *purushottama* by the *veda* and *smṛitis*. This knowledge of the highest *Ātmā* is praised in the last two verses.

2. As subsidiary to the principal topic of the chapter verses 1 to 15 state that the bound *ātmā*, the freed *ātmā* and non-intelligent products of matter are the *vibhūtis* of the highest *Ātmā*. To enable one to grasp the nature of bondage, it is compared to a peepul tree. Its root is above, as it begins with the four-faced being; whose world is above the earth. Its branches are below, as it ends with all men, all brutes, all worms, all insects and all vegetables, that live on earth. This unique tree is nourished by *vedic* texts pointing out the means to various fruits, as a tree is nourished by its leaves. It has roots below in the world of men in the form of *karmas*; for

by *karmas* done by *ātmās* as men, they again become men, brutes and the like below ; they become *devas* above. They are therefore the lower branches and upper branches of the tree of bondage respectively. The means to end this bondage is non-attachment. Verse 4 points out that by doing *prapatti* it is possible to secure the grace of the highest *Ātmā* and to destroy the attachment to the fruits of the *guṇas* and its root, misconception. Verse 6 points out the nature of the freed *ātmā*, viz., that he is self-proved, and adds that he is the *vibhūti* of the highest *Ātmā*. The next verse states that the bound *ātmā* also is His *vibhūti*, and explains why some are bound and others are free. Verses 12 to 14 state that the sun, the moon, fire, the earth, and the fire that digests the food of animals are all His *vibhūtis*.

20. देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता ।

तत्त्वानुष्ठानविज्ञानस्थेऽन्ने षोडश उच्यते ॥

In the sixteenth chapter it is pointed out that one should be bound by the *śāstra*, and for this purpose the division into *devas* and *asuras* is first stated. The intention is to confirm the

view that the knowledge of the *tatva* to be reached, and of the means of reaching Him can be learnt only from the *śāstra*.

Explanation. The division into *devas* and *asuras* is made in verse 6 :

In this world those that do *karmas* come into existence, divided at their very birth into two classes—*daivas* and *āsuras*.

Daivas are those born to obey the commands of the highest *Ātmā* ; *āsuras* are those born to disobey them. This distinction is due to their past good and bad deeds. The first three verses enumerate the qualities and actions found in those that are born to carry out the commands of the highest *Ātmā*. They may be thus classified for convenience : (i) *jnāna*—ever thinking of the *svarūpa* of the *ātmā* divorced from *prakṛiti* in the form of a body ; (ii) *virakti* or desirelessness—being without desire for sense objects ; being unmoved, when a desirable thing is present, and being without anger and fear. Anger is a state of the mind, the effect of which is the injury of others ; fear is the feeling that arises, when the loss of something desired, or the coming of something unwelcome is anticipated. Both of them are connected

with desire ; (iii) *Attitude towards others*—abstention from doing injury to others ; abstention from placing any restraint upon their freedom ; abstention from tale-bearing, *i.e.*, stating a thing that will end in something unpleasant to others ; truth-speaking, *i.e.*, stating a thing as seen, provided that it does good to a person ; putting up with an injury done by another ; that is, the mind being unruffled, while the injury is being felt ; mercy towards one in suffering ; that is inability to see another's suffering ; this should be shown towards all ; rectitude—agreement of action and speech with thought and feeling in one's behaviour towards others ; absence of pride not justified by any cause. The intention is that when there is sufficient cause for pride, it may be put up with. Accessibility to good men ; and inaccessibility to bad people ; (iv) *qualification for prescribed duties*—the mind not being affected by *rajas* and *tamas* ; fitness of the mind for doing one's duty, to be secured by following the means pointed out by the *śāstra*, destroying the inclination of the mind and the senses towards sense objects by practice, perseverance in one's duty in spite of any

trouble however great ; being ashamed, when something improper has been done ; giving up any possession injurious to one's good ; (v) *Doing of prescribed duties*—giving to others what has been obtained properly ; the making of offerings to *devatās* without a desire for their fruits, and as the worship of the highest *Ātmā* ; reciting the *veda* with the thought that the whole of it gives instruction as to the highest *Ātmā* with his *vibhūti*s, and as to the mode of worshipping Him ; and acquiring fitness for the doing of such things as will please the highest *Ātmā*, like *kṛichra*, *chāndrāyana*, fasting on the eleventh day of the moon and observance of the twelfth day.

2. The marks of one born to disobey the commands of the highest *Ātmā* are—the doing of one's duties with the desire that others should think highly of one ; such pleasure as comes from the enjoyment of sense objects and prevents one from separating what should be done from what should not be ; pride not justified by one's learning or birth ; anger, a nature that will make good men tremble ; and inability to separate the higher *tatva* from the lower,

and what should be done from what should not be (verse 4).

3. In verses 7 to 18 the nature of *āsuras* and their doings are described in detail. They do not admit that the world has been created by the highest *Ātmā* ; that it is supported and controlled by Him. They state that it has come into existence by the sexual union of men and women (verse 8). They urge false arguments to prove that He does not exist, though He is present in their bodies and in the bodies of others, and they cannot bear mention of Him (verse 18). This being their attitude, they do not see the *ātmā* as distinct from the body ; for they are unable to see that the body is the known like a jar, and that the *ātmā*, being a known, is other than the body (verse 9). They deny the existence of *adṛishṭa* (the pleasure of the highest *Ātmā* secured by good deeds), and contend that it has been invented by persons of dull intelligence. They therefore think that they can do anything with their own power (verses 13 to 15). They are filled with desires for the unattainable, and in order to attain them they procure the means improperly, and with observances not sanctioned

by the *śāstra*, do diverse *karmas* (verse 10). They regard the enjoyments of this world as the highest goal, and are convinced that nothing higher exists either in *svarga* or in the highest heaven. Their thoughts cannot be counted, and relate to matters, the attainment of which will take up all the time up to cosmic rest; they forget that they will die to-day or tomorrow (verse 11). They do not know the means for the attainment of *svarga* or the bliss of the highest heaven; truth-speaking, purity that qualifies for the performance of prescribed *karmas* and right conduct (*āchāra*) that brings the purity about are not found among them (verse 7). By their doings they injure all and conduce to the ruin of the world (verse 9). After giving this description *Śrī Kṛishṇa* observes :

I ever throw these *āsuras* into *samsāra*, and in this into the wombs of *āsuras* (verse 19).

By the term *samsāra* reference is made to the stream, that comes round and round in the form of birth, old age and death. By throwing them into the wombs of *āsuras* it is meant that He gives them that knowledge that will make them do *karmas*, that will give them birth in

āśura families. And this He Himself does. Reaching these births, they do not know Him properly in any life, and without ever reaching Him, they attain the lowest condition possible (verse 20).

4. The principal elements in *āśura* nature are stated in verse 21. They are desire (*kāma*), anger and unwillingness to part with one's property (*lobha*). The verse speaks of them as hell; the intention is that there can be no greater hell than they. They are said to be the means of destroying the *ātmā*; for they prevent one's knowing the highest *Ātmā*; and the *veda* states that one not knowing Him has no existence. Verse 23 states the root from which they spring :

One, that neglects My commands in the form of the *veda*, and acts in accordance with his own will, cannot complete the means for the attainment of happiness in another world; he cannot attain that happiness. How can he attain the highest goal?

Śāstra, being thus of the highest importance, the advice is given that one should know from it the highest *tatva* and the *karma* that pleases Him and is the means of reaching Him, and that he should do the *karma* as it is

taught. For, the *śāstra* is the only guide in knowing what should be done and what should not be. By the term *śāstra* reference is made to the *veda* as explained by *dharma śāstras*, *itihāsas* and *pūraṇas* :

21. अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् ।

लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् ॥

In the seventeenth chapter the following matters are stated: What are not enjoined by the *śāstra* are all *āsura* ; what are enjoined are of three classes according as they are done under the influence of one *guṇa* or another ; and the three marks by which they may be known.

Explanation. The first point is dealt with in verses 5 and 6 of the chapter. The term *aśāstram* in the verse includes what is enjoined by an *āgama* not based on the *veda*, and what is enjoined by the *veda*, but done by one that is not qualified, and done at a place, at a time, with the material and with *karmas* not permitted by it. A *karma* of this description, though performed with very great trouble, is *āsura*. As stated in the preceding

verse (see para 4 of the *explanation* under it), it yields not a drop of happiness ; it leads only to suffering in hell. It is not only this ; but even here there is wasting the group of elements in the body, and destroying the happiness of the *ātmā* within it. The *gitā* verse uses the term *mām* meaning me ; but as the highest *Ātmā* is known from *vedic* texts as not being liable to any injury, the term must mean the *ātmā*, who forms His body. This form of expression is used to indicate that a very great offence is done.

2. The division of *karmas* into *sātvika*, *rājasa* and *tāmasa* (influenced by *satva*, *rajas* and *tamas* respectively) is made in verses 11 to 22 of the chapter. Though they deal with *yajna* (offering to a *devatā*), *tapas*, and making of gifts, they should be taken to represent all other *karmas* enjoined by the *śāstra*. The purpose of this threefold division is to indicate that what is *sātvika* alone should be adopted, and that the *rājasa* and *tāmasa* varieties should be rejected. If the *sātvika* variety of *yajna*, *tapas* and gift be examined, the following elements will be found in all of them : *viz.*, (i) they are done without a desire for fruits, and

as the worship of the highest *Ātmā*, which is therefore an end in itself; (ii) The doer does not think that he himself does it; and the doership is placed on the *guṇas* of the body or on the highest *Ātmā*; and (iii) they are done with the *mantras*, the materials and *karmas* prescribed. Incidentally *tapas* is stated to be of three kinds—*tapas* of body, *tapas* of speech and *tapas* of the mind in verses 14 to 16: *Tapas* of body covers the following: in the presence of the highest *Ātmā*, *brāhmaṇas*, teachers and men of high learning such behaviour as is prescribed; purity to be attained by bathing; action corresponding to the state of the mind; abstention from looking upon women, speaking to them and the like with the thought that they are objects of enjoyment; and abstention from the doing of injury to living beings. • *Tapas* of speech covers the following: not stating what will frighten; truth-speaking, provided that it is both agreeable and likely to do good; recitation of one's own *veda*. *Tapas* of mind covers the following: freedom of the mind from anger and the like; tendency of the mind towards the well-being of others; controlling the action of speech;

fixing thought on the object of meditation ; and not thinking of anything other than the *ātmā*.

3. The recitation of the *veda*, the *karmas* enjoined in it, and the three castes qualified to learn it are connected with the term known as *praṇava* and with the terms *tad* and *sat*. These are their marks. The *veda* is recited and *yajna*, *tapas* and other prescribed *karmas* are begun, first reciting the *praṇava*. These are done by those desiring release, as they are the means of reaching the highest *Ātmā*. They are denoted by the term *tad*, which denotes Him. The doing of these is said to be *sat* ; as also the *karmas* subsidiary to them. Thus, the *veda*, the *karmas* prescribed therein are connected with the three terms. As the three higher castes know the *veda* (i.e., are its vehicles) and as they do those *karmas*, they also are connected with the three terms.

4. Before describing the threefold division of *karmas*, the *gītā* in verses 8 to 10 divides food into three classes : The object is to show that the predominance of one or another of the *guṇas* depends upon the kind of food that is taken. The quality *satva* should

predominate in those that aspire for release ; for they should know *tatvas* as they are, the nature of the fruits that men seek, and the means of attaining the very highest among them. They should therefore consume food that is *sātvika*. What particular articles of food are of this description should be ascertained from the effects that they produce. Verse 8 states that they are *sātvika*, if they prolong life, conduce to clear perception, increase strength and health, and comfort and pleasure. Here by the term strength (*bala*) reference is made to increased efficiency of *prāṇa* and of the digestive power ; and by the term 'health' (*ārogya*) to the natural proportion of the elements of the body. By the term 'comfort' (*sukha*) it is meant that when the food is digested, it will by itself promote comfort ; and by the term 'pleasure,' that it will induce one to take up work that will serve the public or help in the attainment of some good for the doer in another world, and that will thus indirectly make him feel pleasure. Some indication is given as to the nature of such articles of food. They must be sweet ; they must be mixed with oil or ghee ; they must be capable of

supplying the materials that form the body ; and they must be pleasing from their very appearance. This is a general description. The great *rishis*, who have written books for our guidance, tested the capacity of each article of food and have laid down detailed instruction on the subject. By purity of food reference is made to the absence of the qualities *rajas* and *tamas* ; and a pure person is one in whom these qualities are subdued. As it is impossible to determine in each case whether an article of food or a person is pure, general rules have been made for our guidance, which every prudent person will observe. The articles of food that should be rejected are described in general terms in verses 9 and 10.

22. ईश्वरेकर्तुताबुद्धिस्सत्त्वोपादेयतान्तिमे ।

स्वकर्मपरिणामश्च शास्त्रसाराथं उच्यते ॥

In the last chapter the following matters are stated : the thought that all actions are done by the all-Ruler ; that the quality *satva* should be looked for in every thing ; how the doing of one's duties leads step by step to the highest goal ; and the essence of the *gītā*.

Explanation. The first topic is dealt with in verses 14 to 16 :

The body, the doer (*i.e.*, the *ātmā*), the five organs of action, *prāṇa* and *Īśvara*, the fifth in the list of causes ; whatever work of body, tongue or mind, good or bad, a mortal begins, these five are the causes. This being so, whoever from lack of knowledge sees himself as the sole cause, does not see correctly.

Īśvara, the highest *Ātmā*, the inner Ruler, is the principal cause in the completion of an action. The meaning is : He gives to the *ātmā* a body and senses ; He supports them, and gives them capacity to do work. He gives the *ātmā* capacity and supports him. Being thus helped, the *ātmā* of his own motion moves the senses to action, *Īśvara*, who is within him, gives His assent, and makes him act. Thus, the *ātmā* has freedom of action. When a large stone is dragged by many persons, the person that is interested in the action reaps its benefit. Similarly, the *ātmā* is responsible for his choice, though his action cannot be done without the help of the highest *Ātmā*. This fact should never be forgotten.

2. In the preceding chapter *karmas* enjoined by the *śāstra* were divided into three classes

with reference to the *guṇas*. Verses 18 to 39 of this chapter do the same work in regard to *jñāna*, i.e., the thought accompanying the doing of a *karma*, the *karma* itself, the doer of *karma*, one's conviction as to *tatvas* and ends sought by men, perseverance, and enjoyment. Men are divided in many ways by their caste and stage of life; and their bodies are perishable. If one, when he does an action, perceives that in all of them there is a *tatva* named *ātmā*, that the *ātmās* are alike, *jñāna* being their only feature, that they do not change in their substance, and that they are not fit in their nature to be attached to fruits, his *jñāna* is *sātvika* (verse 20). *Karma* is *sātvika*, when it is suitable to one's caste and stage of life, and when it is done without attachment to the doership, without a desire for its fruit, without looking forward to the good opinion of others, and with the thought, that it is an end in itself (verse 23). The doer of an action is *sātvika*, when he acts without a desire for the fruit of the action, without the thought that he himself is the doer, without his mind being affected by success and failure either in the *karma* or in what is subsidiary to it, with

perseverance, bearing with patience any trouble or suffering that is inevitable till the work is completed, and with a cheerful mind (verse 26). One's *buddhi* or conviction is *sātviki*, when he knows correctly the means to enjoyment in *svarga* and similar fruits, and the means to release; what may be done or may not be done by those that seek either end at particular places, at particular times and in particular conditions; what causes fear (*i.e.*, disobedience of the *śāstra*), and what removes fear (obedience to the *śāstra*); and the nature of bondage and of release therefrom (verse 30). That perseverance (*dhṛiti*) is *sātvika*, which is shown in the continuance of the actions of the mind, of *prāṇa* and of the senses, when they have been commenced for the purpose of meditation on the highest *Ātmā*, and when they serve it. The action of the mind is realisation; the action of *prāṇa* is regulation of breathing, by which bad *karma*, fatigue in the doing of the meditation and the like are removed; the action of the senses is turning away from all their activities—a practice known as *pratyāhāra* (verse 33). *Enjoyment* is *sātvika*, which by long practice yields infinite joy, and puts

an end to all suffering. This is found to be unpleasant at the outset, as the effort is very great, and as the *ātmā* has not been known as divorced from the body ; but in the end, when the *ātmā* is perceived, the joy will be like nectar, as it comes from the enjoyment of the *ātmā* as he is (verse 36 and 37). Verse 40 brings the subject to a close with the remark that until one reaches the highest *Ātmā* in a world, the matter of which possesses *satva* as the only quality, he cannot get rid of the three *guṇas*.

3. Verses 41 to 44 state that as men differ from one another by the predominant *guṇa*, they differ in the duties, which the *śāstra* imposes upon them. In the *brāhmaṇa* the *satva* quality predominates ; and he is expected to do certain practices and to exhibit certain qualities. They are : the control of the senses and of the mind ; the diminution of sense enjoyment in the manner pointed out in the *śāstra* ; the attainment of purity, that will qualify one for the doing of prescribed duties ; remaining with an unruffled mind, even when injured by others ; conducting oneself towards others in conformity with one's thought and feeling ; knowledge of the higher and lower

tatvas as they are ; knowledge of the peculiarities of the higher *tatva* ; and unshaken faith in the truth of everything stated in the *veda*. And this is what the *veda* teaches : *Bhagāvan*, *Vāsudeva*, the highest of intelligent beings, known as *para Brahma*, has not the least touch of any imperfection ; He has hosts of noble qualities like *jnāna* and *śakti*, which are numberless, which pertain to Him by nature, and to the excellence of which there is no limit. He it is that is referred to by the earlier and later portions of the *veda*. He is the only cause of all the worlds ; He is the support of all the worlds ; He alone makes every one act. All the *karmas* prescribed by the *veda* are His worship ; and worshipped by them He bestows on the worshipper the four kinds of fruits : *dharma*, *artha* (worldly possessions), *kāma* (material happiness), and the bliss of release. The practices enumerated are common to the three qualified castes, when they desire release ; but as the *satva* quality predominates in the *brāhmaṇa* by nature, they may be practised with ease. They are therefore said to pertain to him. In the case of the *kshattriya* and the *vaiṣya* they are difficult, as *rajas* and *tamas*

predominate in them. The means of livelihood of the *brāhmaṇa* are to teach the *veda* to others, to help them to do *yajnas* and to receive the gifts made by them (verse 42).

4. In the *kshattriya rajas* predominates ; and the following qualities are accordingly to be looked for in him : the capacity to enter a battle without fear ; the capacity to overcome his enemy ; the capacity to complete a work that has been begun in spite of obstacles ; the capacity to do any work ; not running away from the battle-field even though his own death is certain ; giving his property to others ; and the capacity to control all his subjects—*i.e.*, punishing bad men and rewarding good men. The work to be done by the *vaiśya* is—cultivation of land, cattle-breeding and trade ; and the work to be done by the *śūdra* is to serve the other three castes (verses 43 and 44).

5. In verses 45 to 55 it is pointed out how every one by doing his own duties can reach the highest goal. He should do them as the worship of the highest *Ātmā*, from whom all living beings come forth, and by whom all this world is pervaded. This is *karma yoga* (verse 46).

In the next two verses the warning given in the third chapter that *jnāna yoga* is difficult and beset with danger is repeated, and the doing of *karma yoga* only is recommended. In verse 49 the elements of *karma yoga* are restated, and it is pointed out that one thereby becomes fit for *yoga*, i.e., meditation on the *ātmā*. This *yoga* is next described in verses 51 to 53. The description here may be compared with that given in chapter VI. The *yogi* should give up the notion that the body is the *ātmā*, break the force of the *vāsanā* (tendency) that strengthens that notion, and be without pride resulting from both and causing one deaf to what should be accepted. He should be without desire and anger, and without the thought 'This is mine' in things related to the body. This has been done already; the intention is that it should be still further strengthened. He should also give up the idea 'This is mine' in every thing that does not belong to him. He should get away from the presence of sense objects, and be free from desire and aversion that may result from their vicinity. For, the presence of those objects will agitate even the mind already well under control. He should

strengthen desirelessness for every other thing by dwelling on its faults. He should practise moderation in food. The place selected for the *yoga* should be free from all impediments to it, and it must be done every day till death. He should think of the *ātmā* as he is ; draw the mind from every thing else ; and make the body, speech and mind fit for *yoga*, the first by sitting on a firm seat, the second by not uttering any sound other than the *praṇava mantra*, and the last by fixing the mind on a figure of the highest *Ātmā*. Lastly, he should feel pleasure only in the enjoyment of the *ātmā*. Doing *yoga* in this manner one will attain realisation (verses 51 to 53). His mind will then be ever cheerful ; he will not long for anything other than the highest *Ātmā* ; he will not grieve for the loss of any such thing ; and he will regard all persons with equal indifference. He will then be fit for *bhakti yoga* (verse 54). When it is done with success, he will perceive the highest *Ātmā* as He is in His *svarūpa* (substance), in His nature, in His noble qualities and in His *vibhūti*s (what He governs). This will intensify his love, and he will from that love reach the highest *Ātmā* and become

one with Him in the sense of complete conformity to His will (verse 55).

6. What has been stated in the preceding para is true of all castes except the *śūdra*, who being unfit to learn the *veda* must wait for birth in one of the qualified castes. Verse 56 extends this to *karmas* that are pointed out as the means to fruits of various kinds, if they be done in the manner pointed out.

7. The last topic of the chapter is the statement of the essence of the *gītā*. This is done in verses 65 and 66, drawing the attention of the hearer to its importance by the remark that it is the most important point in the whole teaching, and that it is stated as he was very dear to the teacher. *Bhakti yoga* taught already in the last verse of chapter IX is then taught. The assurance is given that if it be done as pointed out, the *yogi* will reach the highest *Ātmā*. If one loves Him beyond measure, He also loves Him in the same manner, and cannot bear separation from Him. He therefore helps him to come to Himself. The statement is therefore literally true (verse 65).

8. Then follows the last verse of the teaching :

Abandoning all the *dharma*s, regard Me alone as the means. It will free you from all *pāpas*. Do not grieve (verse 66).

This is interpreted in two ways in the *gītā bhāṣyam*: (i) By the term *dharma* reference is made to *karma yoga*, *jñāna yoga* and *bhakti yoga*. To abandon them is to do them, and to abandon only the desire for their fruits, the notion that they are done by the doer, and the thought that they belong to himself. This is known as *sātvika tyāga*; it is the only right abandonment, as taught in the beginning of the chapter. They should be done with great love as the worship of the highest *Ātmā*; and He alone should be regarded as the worshipper and as the worshipped, and as the means and as the goal. By the term *pāpa* reference is made to the doing of what is prohibited and the non-doing of what is enjoined. These *pāpas* are numberless, and have been done from the beginningless past, and they prevent one's reaching the highest *Ātmā*. From these *Śrī Kṛishṇa* promises to free the person that does the three *yogas*. This is what is to be attained by doing them; the reaching of the highest *Ātmā*, and the

emergence of the *svarūpa*, that has been hidden hitherto, will come of themselves.

9. This interpretation may be objected to on two grounds ; (i) The term *parityajya* (abandoning) naturally means the abandonment of the *dharma*s themselves, and the meaning adopted is forced ; and (ii) *Arjuna* appeared to have been in grief ; for the teacher comforted him, saying ‘do not grieve.’ His grief could not be that first felt at the prospect of killing his own relations ; for this has been removed by pointing out that the *ātmā* is not killed, being eternal. It could not have sprung from not understanding what was taught by the all-knowing teacher ; for he was a person of keen intelligence. It could not have come from his own unfitness ; for he was a *kshattriya* and one of the foremost among persons of right conduct. Nor could there be any doubt as to the attainment of the fruit ; for he was assured that the highest *Ātmā* would be reached. Hence the grief must have been caused by the thought that the means were difficult, inasmuch as they should be done without a break, and for a long time, and that the fruit would be delayed. The verse should be so interpreted,

as to bring out this point and remove this grief. The second interpretation is as follows: In this the term *pāpa* denotes the *karmas* that stand in the way of the commencement of *bhakti yoga*; and the term *dharma* denotes the means for removing them, known as *prāyaścittam*. It includes *karma yoga* and *jñāna yoga* also; for they too destroy the *karmas* that prevent the commencement of *bhakti yoga*. By the plural ending of the term *dharma* and the word 'all' (*sarva*), which qualifies it, reference is made to the many varieties of *prāyaścittam* and of *karma yoga* and to their being numberless. The same remark applies also to the plural ending of the term *pāpa* and the word 'all' (*sarva*) which qualifies it. It is not possible for one to perform them all within the period covered by one life. This thought made *Arjuna* sad. Seeing this, *Śri Kṛishṇa* said, 'Abandon all the *dharmas* and appeal to Me alone to stand in their place, and to destroy all the *pāpas*.' This is to be done with unshaken faith, knowing the highest *Ātmā* to be extremely merciful, to be the refuge of all the worlds, unmindful of the differences among them, and

to bear love beyond measure to those that come to Him. He will destroy all their *pāpas* and enable them to begin *bhakti yoga*.

10. *Prapatti* is well-known to readers of the *pāncharātra* as the means for all ends that cannot be attained by the particular means prescribed for them; and it is applied to the present case of commencement of *bhakti yoga*.

23. कर्मयोगस्तपस्तीर्थदानयज्ञादिसेवनम् ।

ज्ञानयोगो जितस्वान्तैः परिशुद्धात्मनि स्थितिः ॥

Karma yoga is doing with love and without a break *tapas*, pilgrimage to holy streams, the making of gifts, offerings to *devatās* and the like. *Jñāna yoga* is continually thinking of the pure *ātmā* by one that has control over his mind.

Explanation. Having stated the substance of the eighteen chapters in eighteen verses, the author makes general remarks, regarding the three *yogas*—*karma yoga*, *jñāna yoga* and *bhakti yoga* in the remaining verses.

In this verse reference is made to the varieties of *karma yoga* stated in chapter IV, verses 25 to 30. See para 4 of the *explanation*

under verse 8. The definition of *jñāna yoga* is given in the second half of the verse. It is to think of the *ātmā* as he is without a break. It is thus distinguished from the fruit in the form of realisation, and from the knowledge of the *ātmā* obtained from a teacher.

24. भक्तियोगः परैकान्तप्रीत्या ध्यानादिषुस्थितिः ।

त्रयाणामपि योगानां त्रिभिरन्योन्यसङ्गमः ॥

Bhakti yoga is to think without a break on the highest *Ātmā* with love that is fixed on Him alone ; it is accompanied with operations like placing flowers at His feet and prostrating before Him. The three *yogas* are connected with one another.

Explanation. In *karma yoga* the thought of the *ātmā*, and love for the highest *Ātmā*, that is worshipped with the *karmas*, are present. In *jñāna yoga* there is the doing of *karma* that pertains to the *yogi*'s position, in order that his mind may be pure ; there is also love of the highest *Ātmā*. In *bhakti yoga* the other two *yogas* continue. Though all the elements are found in all the *yogas*, there is no objection to their division ; for in each one *yoga* is the

principal. and the other two do it service, as suger serves milk by increasing the taste.

25. नित्यनैमित्तिकानां च पराराधनरूपिणाम् ।

आत्मदृष्टेस्त्रयोऽप्येते योगद्वारेण साधकाः ॥

The *karmas* that are compulsory, and those that should be done on the occurrence of contingencies are connected with all the three *yogas*, if they be done as the worship of the highest *Ātmā*. All these three are the means to realisation of the *ātmā* through *yoga* (meditation).

Explanation. In the doing of the *karmas* referred to the names *indra*, *agni* and the like do occur; but they denote the highest *Ātmā*, as being the *ātmā* of the beings denoted by the terms. In some cases they may be understood by reference to their derivation as denoting Him alone.

26. निरस्तनिखिलाज्ञानो दृष्ट्वात्मानं परानुगम् ।

प्रतिलभ्य परां भक्तिं तयैवाप्नोति तत्पदम् ॥

When one's ignorance is completely destroyed, and when in consequence he sees the *ātmā*,

the servant of the highest *Ātmā*, he attains *para bhakti*, and with this alone he reaches His place.

Explanation. The ignorance (*ajnāna*) referred to here is what impedes the commencement of *bhakti yoga*. One attains *para bhakti* from the grace of the highest *Ātmā*, and it is what is known as *bhakti yoga*. With this—with *bhakti* in the form of *parama* (highest) *bhakti*. The term 'alone' (*eva*) indicates that nothing else is needed, and that the goal is reached as soon as this form of *bhakti* is attained. The term *tad padam* in the original may also mean the feet of the highest *Ātmā* or His *svarūpa*.

27. भक्तियोगस्तदर्थीचेत्समग्रैश्वर्यसाधकः ।

आत्मार्थीचेत्त्रयोऽप्येते तत्कैवल्यस्यसाधकाः ॥

Bhakti yoga will procure full material enjoyment, should one desire it. If he desires to realise the *ātmā*, these three will procure for him its enjoyment.

Explanation. It was stated that *bhakti yoga* was the means for procuring release (*moksha*); material enjoyment is bondage. How can the same thing be the means for

attaining two ends, that are contradictory. *Reply.* This is possible, as the desires for the fruits differ. The *veda* states ‘*Jyotishtoma* is the means for the attainment of all desires.’ This means that any end may be attained by doing the *jyotishtoma kratu*. Similarly *bhakti yoga* can yield whatever fruit is desired. By the term ‘full’ it is meant that the enjoyment will excel what the four-faced being, *Rudra* and others can give. The original has the term *kaivalya*, which separates the enjoyment of the *ātmā* from material enjoyment and from the enjoyment of the highest *Ātmā*.

28. ऐकान्त्यं भगवत्त्येषां समानमधिकारिणाम् ।

यावत्प्राप्ति परार्थीचेत्तदेवात्यन्तमश्नुते ॥

All the three persons love the highest *Ātmā* alike, and their love is fixed on Him alone ; but this is the case till the desired end is attained. If one desires Him, he enjoys Him only and without any limit.

Explanation. This indicates that love for the highest *Ātmā*, and for Him only is needed even for *karma yoga* and *jñāna yoga* ; for in all cases *prapatti* to Him should be made.

One, that *desires* material enjoyment or enjoyment of himself, makes an obstacle in the form of this desire ; but one, that desires the highest *Ātmā* only, finds no such obstacle, and reaches Him at once and does not return to *samsāra*.

29. ज्ञानी तु परमैकान्ती तदायत्तात्मजीवनः ।

तत्संश्लेषवियोगैकसुखदुःखस्तदेकधीः ॥

But the *jnāni* is *parama ekānti*. His own existence depends on the highest *Ātmā* ; being with Him is his only joy ; separation from Him is his only grief ; and his thought is only of Him.

Explanation. *Ekānti* is one that looks to one only for what he desires ; all the three persons referred to are of this description, as they look to the highest *Ātmā* only, and do not go to any other *devatā*. Of them the *jnāni*, i.e., one that loves Him for Himself, is *parama*—i.e., the highest. *Being with Him* is by doing with the mind, with speech, and with the body such worship as is acceptable to Him and is enjoined by the *śāstra*. Separation from Him is a break in this.

30. भगवद्भयानयोगोक्तिवन्दनस्तुतिकोर्तनैः ।

लब्धात्मा तद्रतप्राणमनोबुद्धीन्द्रियक्रियः ॥

They attain their existence by meditation on the highest *Ātmā*, by going to Him in holy places, where He is present in images, by giving instruction about Him to proper students, by prostrating before Him, the mind, speech and body uniting in the operation, by describing His attributes, and by reciting His names. The actions of their *prāṇa*, mind, *buddhi* and senses rest on Him.

Explanation. *Attain their existence.* If they do not do any of these things, they regard themselves as being nothing. *The activities rest on Him.* If they do not enjoy Him, they fall to pieces as it were. The term 'mind' refers to the state in which it thinks; and the term *buddhi* to the state in which it wills or resolves.

31. निजकर्मोदिभक्त्यन्तं कुर्यात्प्रीत्यैव कारितः ।

उपायतां परित्यज्य न्यसोद्देवेतु तामभीः ॥

The *jñāni* should do all *karmas*, beginning with the duties of his caste and stage of life, and ending with *bhakti yoga*, being led to them by his pleasure alone. He should abandon the notion that they are the

means to his goal ; and should regard Him alone as the means. Let him not fear.

Explanation. This verse replies to the question whether one that has reached this condition may not give up the daily duties. The freed *jīva* is a life-long servant of the highest *Ātmā* ; that is his nature. He serves Him, as it pleases him to obey His commands. The *jñāni* too should act like the freed *jīva*, so far as it is permitted by the *śāstra*, so far he is qualified and so far as circumstances allow. Otherwise, he will become impure and unfit for meditation on the highest *Ātmā* and the rest. Hence for the attainment of this fitness, for preserving what has been attained, and for further progress, he should do them. Even if he has fully attained the means for release, he should do them, in order that others may follow his lead and do their own duties.

2. *By his pleasure alone*—one should do the *karmas* not because they have been enjoined ; they should be done, because the mere doing pleases him, as very dear friends and sons are treated from mere pleasure.

3. *Abandon the notion, etc.* The *jñāni* should not regard his own work as the means

to release. As it disappears at the moment that it is done, it cannot yield a fruit that will come at some future time. In reality the means is the highest *Ātmā* Himself ; and the purpose of the work is to please Him. The view is held that the means is *apūrva* created by the work. If *apūrva* be anything other than the pleasure of the highest *Ātmā*, there is no authority for it. Hence, the highest *Ātmā* alone should be regarded as the means ; for He states in verse 66 of chapter XVIII ‘ regard Me alone as the means ’. And He is extremely merciful ; He mixes freely with all ; His love for those that come to Him is without bounds ; and He gives whatever one asks for, and He gives even Himself. He is referred to in the verse by the term *deva* ; it indicates that the bondage of those that do not come to Him for help, and the release of those that do come is mere amusement to Him. He need not fear the four-faced being, *Rudra*, *Indra* or other inferior *devatās* ; for he has been made to serve them as a punishment for his own *karma* ; and He, who has done this, stands forth as the refuge of all that are helpless.

32. एकान्तात्यन्तदास्यैक रतिस्तत्पदमाप्नुयात् ।

तत्प्रधानमिदं शास्त्रमिति गीतार्थसङ्ग्रहः ॥

If one finds pleasure only in the service of the highest *Ātmā*—service of Him only and service that will endure so long as he has an existence, he will reach His holy feet. The principal subject of this *śāstra* is this ; in this manner has the teaching of the *gītā* been summarised.

Explanation. If one carries out the instruction as described, he will reach the goal without meeting with any obstacle. There is a verse that states :

In regard to men that bear love to *Govinda*, the *devas* appear as enemies from fear that *samsāra* will be narrowed. Truth-speaking is prevented by a hundred obstacles ; *tapas* by a thousand ; and the love of men for the highest *Ātmā* by ten thousand.

This should be limited to the stages below *parama* (highest) *bhakti*.

2. If what is stated be the principal subject of the *gītā*, why is reference made to the attainment of inferior ends like material enjoyment ? *Reply.* It is shown by contrast that the reaching of the highest *Ātmā* is the highest end,

as in the *bhūma vidyā* taught in chapter VII of the *chāndogya upanishad*. The term 'this' (*tad*) in the second half of the verse refers either to the *parama ekānti*, who does *bhakti yoga* or has done *prapatti* or what he attains.

3. The last quarter of the verse is intended to show that disciples of this school should understand the whole of the teaching in the *gitā* in the manner pointed out in the *sangraha*, and that the works of *Ṣankara* and others, which have the flavour of the *saugata* and *ārghata* religions, are opposed to the intention of *bhagavān Śri Kṛishṇa*. This is what it states: 'This is the correct meaning of the *gitā*, that has come down through a succession of teachers, in whom the *satva* quality ever predominated ; but, not the interpretations put upon it by those under misconception. This has been stated to me many times by *Śri Rāmamiśra*, who has obeyed the command of *bhāgavan Nātha Muni*, who perceived by the merit of his *yoga* the highest *Ātmā* and the two *vibhūti*s controlled by Him, as clearly as one sees a thing on the palm of his hand ; and I, who know many *śāstras*, heard this from him. This has been embodied by me in the *sangraha*

(summary). It is therefore fit to be accepted by all those that desire release.'

श्रीमते यामुनार्यमहादेशिकाय नमः ।

भगवते भाष्यकाराय महादेशिकाय नमः ।

श्रीमते निगमान्तमहादेशिकाय नमः ।

श्रीमते वेदान्तरामानुजमहादेशिकाय नमः ।

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